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Vasubandhu and the *Vyākhyāyukti* Literature

Justly famed for his *Abhidharmakośa*, for his *Vijñaptimātratāsiddhi*, and other works, Vasubandhu looms large in the history of Indian Buddhism. But despite his fame one of his most important works is scarcely known to modern scholarship. This is the *Vyākhyāyukti*, or "*Principles of Exegesis*", preserved in Tibetan translation. The work was enormously influential, both in India and Tibet. Its importance in India may be seen, for example, in the *Nibandhana* on the *Arthaviniścayasūtra* composed by Vīryaśrīdatta at Nālandā during the reign of Dharmapāla (later half of the eighth century), or in the work of Vīryaśrīdatta's contemporary Haribhadra. At the same time the *Vyākhyāyukti* played a key role in the formulation of the theoretical principles adopted for the great task of translating Indian texts from Sanskrit into Tibetan, as attested by the *sGra sbyor bam po gñis pa* (*Madhyavyutpatti*). The earliest manuscript witnesses of the *Vyākhyāyukti* are in the collections of Dunhuang (ca. 9th-11th century) and Tabo (ca. 11th-13th century). In Tibet its continued influence may be seen in the *Entrance Gate for the Wise* (*mKhas pa 'jug pa'i sgo*) composed by Sa-skya Paṇḍita (1182-1251/2), in Bu-ston's *History of Buddhism* (*Chos 'byuṅ*, composed in 1321), and in written and oral teachings up to the present day.

I. *The Problem of Authorship: The Works of Vasubandhu the Kośakāra*

Numerous works are attributed to a Vasubandhu in the colophons of Sanskrit manuscripts, in Tibetan and Chinese translation, or by historical traditions.[1] Debate continues as to whether Vasubandhu the Kośakāra –

References to the Pāli canon are to the editions of the Pali Text Society. References to the Pāli commentaries are to Nālandā or Mahāmakuṭa editions, as specified. P = Daisetz T. Suzuki (ed.), *The Tibetan Tripiṭaka, Peking Edition*, Tokyo-Kyoto ("Otani Reprint"). BST = Buddhist Sanskrit Text Series, Mithila Institute, Darbhanga. Sigla and references for the *Vyākhyāyukti* texts are given in Appendix 8. I am grateful to Cristina Scherrer-Schaub and Christoph Cüppers for their valuable comments.

1. See Hajime NAKAMURA, *Indian Buddhism: A Survey with Bibliographical Notes*, Tokyo 1980, pp. 268-73 for a list, with detailed bibliography, of works attributed to Vasubandhu.

the author of the *Abhidharmakośa* – later "converted" to the Mahāyāna, and composed the Vijñaptivādin and Mahāyāna works ascribed to him by tradition, or whether the latter were composed by another, earlier Vasubandhu.[2] I do not intend here to rehearse the theses and counter-theses that have been proposed, or to discuss all of the works attributed to Vasubandhu, or to wrestle with the problem of his date. Rather, I will only deal with a group of twelve works for which I believe there to be sufficient internal or external evidence to assert that they were composed by the Kośakāra. I use two main criteria. The first is cross-references in the works of Vasubandhu himself or those of his commentators. These establish that the works are related: that they were known to and accepted by Vasubandhu, or held by representatives of his lineage to be his own compositions. The second criterion is style. Vasubandhu's prose style is distinctive: it is confident and learned, replete with citations and allusions to canonical and other literature, and to the opinions of different teachers or schools. It often employs debate: an "opponent" raises an objection, which is resolved through recourse to reasoning or scripture. Vasubandhu's prose cannot be mistaken for that of, say, Asaṅga or Candrakīrti. His verse is terse: compact, concise, mnemomic,

2. See E. FRAUWALLNER, *On the Date of the Buddhist Master of the Law Vasubandhu*, Rome 1951, which gives an extensive bibliography of earlier studies; Padmanabh S. JAINI: "On the Theory of the Two Vasubandhus," *Bulletin of the School of Oriental and African Studies* XXI.1 (London 1958), pp. 48-53; Alex WAYMAN: *Analysis of the Śrāvakabhūmi Manuscript*, University of California Press, Berkeley and Los Angeles 1961, pp. 19-24; N. AIYASWAMI Sastrin: *Viṃśatikā Vijñaptimātratāsiddhiḥ*, Gangtok 1964, pp. ii-vi; A.K. WARDER: *Indian Buddhism*, Delhi 1970, pp. 444-47; Akira HIRAKAWA in collaboration with Shunei HIRAI, So TAKAHASHI, Noriaki HAKAMAYA, Giei YOSHIZU: *Index to the Abhidharmakośabhāṣya (P. Pradhan Edition)*, Part One, Sanskrit-Tibetan-Chinese, Tokyo 1973, Introduction; Jean DANTINNE: *Le Traité des Cinq Agrégats*, Brussels 1980, pp. xiii-xviii; NAKAMURA, *loc. cit.*; Thomas A. KOCHUMUTTOM: *A Buddhist Doctrine of Experience*, Delhi 1982, pp. xi-xiv; Stefan ANACKER: *Seven Works of Vasubandhu*, Delhi 1984, pp. 1-24; Roger J. CORLESS: "On the Continuity of Vasubandhu's Thought: A Suggestion from the Continuity of Wittgenstein's Thought," in N.H. SAMTANI (ed.), *Amalā Prajñā: Aspects of Buddhist Studies* (Professor P.V. Bapat Felicitation Volume), Delhi 1989, pp. 455-62; Bhikkhu PĀSĀDIKA: "Once Again on the Hypothesis of Two Vasubandhus," in V.N. JHA (ed.), *Kalyāṇa-mitta: Professor Hajime Nakamura Felicitation Volume*, Delhi 1991, pp. 15-21; Marek MEJOR: *Vasubandhu's Abhidharmakośa and the Commentaries preserved in the Tanjur*, Stuttgart 1991 (Alt- und Neu-Indische Studien), pp. 1-13.

it could not be mistaken for that of Nāgārjuna or Śāntideva. Applying these criteria I classify the works into two groups:

(1) Works shown to be by the Kośakāra on the evidence of internal cross-references or references by Vasubandhu's commentators, and confirmed by style, sources used, methodology, and development of ideas: the *Vyākhyāyukti*, the *Karmasiddhiprakaraṇa*, the *Pratītyasamutpādādivibhaṅganirdeśa*, and the *Pañcaskandhaprakaraṇa*;

(2) Works that may be accepted as by the Kośakāra on the evidence of style, sources used, methodology, and development of ideas: the *Gāthāsaṃgraha* texts (and their excerpt, the *Ekagāthābhāṣya*), the *Viṃśatikā*, the *Triṃśikā*, and the *Trisvabhāvanirdeśa*.[3]

(1) Vyākhyāyukti *and* (2) Vyākhyāyuktisūtrakhaṇḍaśata

The *Vyākhyāyukti* and the *Vyākhyāyuktisūtrakhaṇḍaśata* are interdependent. Without reference to the *Vyākhyāyukti*, the *Vyākhyāyuktisūtrakhaṇḍaśata* is a random collection of brief passages from the scriptures. Without reference to the *Vyākhyāyuktisūtrakhaṇḍaśata*, the *Vyākhyāyukti* is incomplete, since the latter gives the extracts in abbreviation. Given this interdependence, there is no reason to doubt that the two works are indeed by the same author – Vasubandhu, according to the colophons.

External evidence – the evidence of authors within the commentarial tradition of Vasubandhu's works – supports the claim that the Vasubandhu of the *Abhidharmakośa* is that of the *Vyākhyāyukti*. Yaśomitra,

3. That I do not mention other works ascribed to Vasubandhu, such as the commentaries on the *Madhyāntavibhāga* and the *Mahāyānasūtrālaṃkāra*, etc., does not mean that I attribute them to a "second Vasubandhu", but simply that I have not had the leisure to examine them thoroughly. For a proposal that the author of the commentary on the latter was not Vasubandhu but Asaṅga, see Alex WAYMAN, "Doctrinal Affiliation of the Buddhist Master Asaṅga," in *Amalā Prajñā* (see n. 2), pp. 202-03. For a careful assessment of the authorship of the *Akṣayamatinirdeśaṭīkā*, see Jens BRAARVIG, *Akṣayamatinirdeśa-sūtra*, Vol. II, *The Tradition of Imperishability in Buddhist Thought*, Oslo 1993, pp. cxvii-cxxx. For the **Sukhāvatīvyūhopadeśa*, a treatise on the Pure Land attributed to Vasubandhu and preserved only in Chinese, see Minoru KIYOTA, "Buddhist Devotional Meditation: A Study of the *Sukhāvatīvyūhôpadeśa*," in Minoru KIYOTA (ed.), *Mahāyāna Buddhist Meditation: Theory and Practice*, Honolulu 1978, pp. 249-96; Jean ERACLE: *Aux sources du Bouddhisme Mahâyâna: Trois soûtras et un traité sur la Terre Pure*, Geneva 1984, pp. 293-323; Hisao INAGAKI: *Ōjōronchū: T'an-luan's Commentary on Vasubandhu's Discourse on the Pure Land: A Study and Translation*, Kyoto 1998.

in his *Vyākhyā* on the *Abhidharmakośa*, discusses the case taken by the verb *namas-kṛ*, and states *anenaiva ācāryeṇa vyākhyāyuktau "namas-kṛtya munim mūrdhnā" iti.*[4] The citation is from line *d* of the first of the opening verses of the *Vyākhyāyukti* (32a1), *thub la spyi bos phyag 'tshal te. Anenaiva ācāryeṇa*, "this same master", refers to Vasubandhu as author of the *Abhidharmakośa*, and credits him with the authorship of the *Vyākhyāyukti*.

Beyond this, Vasubandhu himself refers to the *Vyākhyāyukti* in his *Karmasiddhiprakaraṇa*:[5]

> rnam par bśad pa'i rigs pa *las kyaṅ | deṅ saṅ mdo sde thams cad ni mi snaṅ źes bsgrubs te.*
>
> It has been proven in the *Vyākhyāyukti* that "the complete [corpus] of sūtras is today no longer extant".

The reference is to *Vyākhyāyukti* 114b1 foll., which deals with "the lost portions of the canon". While it establishes that Vasubandhu knew the *Vyākhyāyukti* and held it to be authoritative in at least this case, the reference does not absolutely establish common authorship. However, the style of the reference is unusual in Vasubandhu's works, and to me suggests a cross-reference to one of his own works.[6] In the *Vyākhyāyukti* itself (124b4), Vasubandhu refers back to the same subject with similar phrasing:

> *saṅs rgyas kyi gsuṅ mtha' dag ni deṅ saṅ mi snaṅ ṅo źes de skad kyaṅ bstan zin to.*
>
> That the complete teachings of the Buddha are today no longer extant has already been explained.

4. *Abhidharmakośavyākhyā* I 9,12. References to the *Abhidharmakośabhāṣya* are to the editions of P. PRADHAN – *Abhidharmakośabhāṣyam of Vasubandhu*, Revised second edition, K.P. Jayaswal Research Institute, Patna 1975 (Tibetan Sanskrit Works Series VIII) – and Swami DWARIKADAS Shastri, *Abhidharma-kośa & Bhāṣya of Acharya Vasubandhu with Sphuṭārthā Commentary of Ācārya Yaśomitra*, Bauddha Bharati, 4 vols., Varanasi 1970-73 (Bauddha Bharati Series 5-7, 9). References to the *Abhidharmakośavyākhyā* are to DWARIKADAS Shastri.
5. Étienne LAMOTTE: "Le Traité de l'Acte de Vasubandhu", *Mélanges chinois et bouddhiques*, Vol. 4, Brussels, July 1936, p. 201,15 (text), p. 252 (translation).
6. Traditional sources ascribe a certain vanity to Vasubandhu, and it strikes me as rather rare for him to refer favourably to another *śāstra* – outside of the canon – as having established anything.

Another of Vasubandhu's works, the *Pratītyasamutpādādivibhaṅga-nirdeśa* (23b2), contains a reference to the *Abhidharmakośa*:

> *de dag ji ltar rdzas su yod pa ma yin pa ni* chos mṅon pa'i mdzod *las śes par bya'o.*
>
> How [the *viprayuktasaṃskāras*] are not substantial entities (*dravya*) may be known from the *Abhidharmakośa.*

Asaṅga makes cross-references to sections of his *Yogācārabhūmi,*[7] as does Buddhaghosa to his *Visuddhimagga* in his *Aṭṭhakathā.*[8] It is natural that Vasubandhu – like any prolific writer – should do the same.

Explaining the phrase "listen, and bear well and carefully in mind" (*śṛṇu sādhu ca suṣṭhu ca manasi kuru*) – an injunction with which the Buddha frequently opens a discourse – the *Vyākhyāyukti* (135a3-7) gives three similes for the "faults of a listener":

(1) an overturned pot: even though it rains, it will not collect water;
(2) a dirty pot: water added to it will become polluted;
(3) a leaky pot: it will not hold the water.

The same similes (the first of which occurs at *Aṅguttaranikāya* I 130,5 foll.) are given in the *Pratītyasamutpādādivibhaṅganirdeśa*, both in its Tibetan version and in a surviving Sanskrit fragment,[9] and in the *Gāthārthasaṃgrahaśāstra.*[10] In his *Abhisamayālaṃkārāloka*, Haribhadra, commenting on the same phrase, gives the similes, concluding with *evaṃ hi śravaṇaṃ saphalam ity ācārya vasubandhuḥ*: "thus is listening [to the Dharma] fruitful: so says Ācārya Vasubandhu".[11] The

7. WAYMAN: "Doctrinal Affiliation," pp. 202, 205, and notes 10, 24, 25.
8. For these references, cf. George D. BOND, *The Word of the Buddha, the Tipiṭaka and its Interpretation in Theravāda Buddhism*, Colombo 1982, pp. 117-18; K.R. NORMAN: *Pāli Literature*, Wiesbaden 1983, p. 122; Bhikkhu ÑĀṆAMOLI: *The Path of Purification*, Kandy 1975, pp. xx-xxi.
9. P5496, Vol. 104, *mdo tshogs 'grel pa, chi*, 3b5-8; Sanskrit in TUCCI (see n. 17 below), p. 614,1-6.
10. *Gāthārthasaṃgrahaśāstra*, P5604, Vol. 119, *mṅon pa'i bstan bcos, nu*, 263b6-264a1. For the first simile with two different similes in the Theravādin tradition see Bruce EVANS (tr.), "Tayopuggala Sutta," in *Fragile Palm Leaves: for the preservation of Buddhist literature 4* (September 2541/1998), pp. 8-9.
11. U. WOGIHARA (ed.), *Abhisamayālaṃkārālokā Prajñāpāramitāvvyākhyā the Work of Haribhadra*, The Toyo Bunko, Tokyo, [1932] 1973, pp. 137,26-138,6. It is not clear from which of Vasubandhu's works Haribhadra has taken the similes – if he is not paraphrasing – since his citation does not agree exactly with any of the three works of Vasubandhu that give them.

similes are given in the *Arthaviniścayasūtranibandhana* and the *Arthaviniścayaṭīkā*.[12] In Tibet they have enjoyed an enduring popularity, from the time of sGam po pa and Bu ston, both of whom cite them, up to the present, having become part of the standard instruction on how to listen to the Dharma.[13]

On the basis of the evidence presented above – that of Vasubandhu himself, of Yaśomitra, and of style and thought – I conclude that the *Vyākhyāyukti* was composed by the Kośakāra, and that it preceded his composition of the *Karmasiddhiprakaraṇa*.

(3) Karmasiddhiprakaraṇa[14]

The common authorship of the *Karmasiddhiprakaraṇa* and the *Abhidharmakośa* was accepted by LAMOTTE, who edited the Tibetan and translated it into French.[15] Since the *Karmasiddhiprakaraṇa* is posterior to the *Vyākhyāyukti*, which contains a brilliant defence of the Mahāyāna, LAMOTTE's conclusion that the former is not a Mahāyāna work (pp. 175-79) cannot be sustained. Internal evidence, of which LAMOTTE was aware but chose to interpret differently, also supports its affiliation with the Mahāyāna: Vasubandhu's citation of the *Saṃdhinirmocanasūtra*

12. N.H. SAMTANI (ed.): *The Arthaviniścaya-sūtra & its Commentary (Nibandhana)*, K.P. Jayaswal Research Institute, Patna 1971 (Tibetan Sanskrit Works Series XIII); 83,6-13; *Arthaviniścayaṭīkā*, P5852, Vol. 145, 10a4-10b4.
13. E. OBERMILLER (tr.): *History of Buddhism (Chos-hbyung) by Bu-ston, I. Part, The Jewelry of Scripture*, Heidelberg 1931 (Suzuki Research Foundation Reprint Series 5) (henceforth referred to as Bu ston [OBERMILLER]), p. 79; Herbert V. GUENTHER (tr.): *The Jewel Ornament of Liberation*, London 1959, p. 36 (cf. n. 25, pp. 38-40).
14. See bibliographical data in NAKAMURA, pp. 268-69. French translation by Étienne LAMOTTE: "Le Traité de l'Acte de Vasubandhu" (see n. 5 above); English translation in ANACKER, *op. cit.*, pp. 83-156; Tibetan edited with *Ṭīkā* by Ryoshun KAJIHAMA: *Karmasiddhiprakaraṇa by Vasubandhu, Karmasiddhi Ṭīkā by Sumatiśīla*, Sarnath 1988. For the Tibetan edited by MUROJI (not seen) see reference in Marek MEJOR, "On Vasubandhu's *Pratītyasamutpādavyākhyā*," *Studia Indologiczne* 4 (1997) (Aspects of Buddhism: Proceedings of the International Seminar on Buddhist Studies, Liw, 25 June 1994), Oriental Institute, Warsaw University, p. 152: "Muroji … made a comparative edition of Vasubandhu's *Karmasiddhiprakaraṇa* and showed its close relation to the P[ratītya]s[amutpāda]vy[ākhyā]".
15. LAMOTTE: "Le Traité de l'Acte", pp. 180-81.

as "spoken by the Blessed One",[16] his presentation of the Yogācāra classification of the "store consciousness" (*ālayavijñāna*, p. 197,8 foll.), and (perhaps) his closing verse (p. 204,33) with the dedication of merit in order that the world may realize Buddhahood. I conclude that the *Karmasiddhiprakaraṇa* was composed by Vasubandhu as an advocate of the Mahāyāna, but addressed primarily to adherents of the Śrāvakayāna.

(4) Pratītyasamutpādādivibhaṅganirdeśa

The *Pratītyasamutpādādivibhaṅganirdeśa* is preserved in Tibetan translation (P5496, Vol. 104) and in a few Sanskrit fragments from Nepal, published by Tucci who accepted its common authorship with the *Kośa*.[17] Like the *Vyākhyāyukti* and *Gāthārthasaṃgrahaśāstra* it depends on the sūtra literature, in this case on the *Pratītyasamutpādādivibhaṅgasūtra*, upon which it is a commentary. Mainly in prose, it also contains *saṃgrahaśloka* (8a2) and summarizing verses introduced as *gāthā* (17a2, 18a3, 20a5, etc.). It resembles the other works of Vasubandhu in style and methodology; it cites or refers to many of the same sūtras, and contains many of the same ideas or arguments. Like the *Vyākhyāyukti* and the *Karmasiddhiprakaraṇa*, it refers to the *Saṃdhinirmocanasūtra* (25b5); like the *Karmasiddhiprakaraṇa* and the *Pañcaskandhaprakaraṇa* (see following) it accepts the *ālayavijñāna* (24b2 foll.). Its defence of that concept is couched in similar terms to that of the *Karmasiddhiprakaraṇa*. It also refers to the *Yogācārabhūmi* (5b2, 13a1, 25b4), in one place citing it at length on the definition of ignorance (*avidyā*).[18]

16. LAMOTTE: "Le Traité de l'Acte", p. 198,14, *bcom ldan 'das kyis ... gsuṅs so* = *uktaṃ bhagavatā*.

17. Giuseppe TUCCI: "A Fragment from the Pratītyasamutpāda-vyākhyā of Vasubandhu," *Journal of the Royal Asiatic Society*, London 1930, pp. 611-23. Two chapter colophons preserved in Sanskrit (pp. 619,5 and 620,24) give as title *Pratītyasamutpādavyākhyā*. MEJOR: "On Vasubandhu's Pratītyasamutpāda-vyākhyā," gives a comprehensive list of studies, translations, and editions (pp. 151-52), including Yoshihito G. MUROJI, *Vasubandhu's Interpretation des Pratītyasamutpāda: eine kritische Bearbeitung der Pratītyasamutpādavyākhyā (Saṃskāra- und Vijñānavibhaṅga)*, Stuttgart 1993 (Alt- und Neu-Indische Studien 43).

18. *rnal 'byor spyod pa'i sa las*: 11b3-12b4 = Vidushekhara BHATTACHARYA: *The Yogācārabhūmi of Ācārya Asaṅga*, Calcutta 1957, pp. 204,2-206,9. For the passage – and other definitions of *avidyā* – see Marek MEJOR, "On the Formulation of the *Pratītyasamutpāda*: Some Observations from Vasubandhu's *Pratītyasamutpādavyākhyā*," *Studia Indologiczne* 4 (1997), pp. 145-46.

Again like the *Vyākhyāyukti*, it was commented upon by Guṇamati (see below). I have not found any indications of its chronology relative to the *Vyākhyāyukti* and the *Karmasiddhiprakaraṇa*.

(5) Pañcaskandhaprakaraṇa[19]

The short prose *Treatise on the Five Aggregates* (P5560, Vol. 113; = PSP) deals with the *ālayavijñāna* when discussing the *vijñānaskandha*. Yaśomitra cites the treatise four times in his *Kośavyākhyā*:

(1) *Kośavyākhyā* 1:33ab, p. 89,23-25 (P5593, Vol. 116, 68b2-4) = PSP 16a3-4: *tathā hy anena* pañcaskandhake *uktam: vitarkaḥ katamaḥ* ... ;

(2) *Kośavyākhyā* 2:24, p. 187,9-11 (P5593, Vol. 116, 131a3-4) = PSP 14a3-4: *tathā hy anenaivācāryeṇa* pañcaskandhake *likhitam: chandaḥ katamaḥ* ... ;

(3) *Kośavyākhyā* 3:32b, p. 477,25-478,14 (P5593, Vol. 116, 346a7-346b3) = PSP 14a3-5: *yathā* pañcaskandhake *likhitaṃ ... chandaḥ katamaḥ ... ity evam ādiḥ* pañcaskandhakagrantho *draṣṭavyaḥ*;

(4) *Kośavyākhyā* 3:32b, p. 478,14-16 (P5593, Vol. 116, 346b3-4) = PSP 14a1: *tatra hy uktam: pañca sarvatragā.* ...

In the first two references, Yaśomitra attributes the work to the Kośakāra (*anena ... uktam*; *anenaivācāryeṇa likhitam*).

Three commentaries on the *Pañcaskandhaprakaraṇa* – by Sthiramati (P5567, Vol. 114), Guṇaprabha (P5568, Vol. 114), and Pṛthivībandhu (P5569, Vol. 114) – are preserved in Tibetan translation. At the beginning of his commentary (*sems tsam, hi*, 67b2), Guṇaprabha states that one should open a treatise (*śāstra*) by paying respect (*mchod par brjod pa*) to one's teacher [the Buddha]. There is, however, no such statement in the *Pañcaskandhaprakaraṇa*. Guṇaprabha explains the omission:

> *mchod par brjod pa ni* mdzod kyi bstan bcos (corr. from *bstan chos*) *la sogs pa las smos pa de ñid 'dir blta bar bya ste, bsam pa des na slob dpon gyis 'dir mchod par brjod pa ma byas so.*
>
> [Since there is no such opening in the *Pañcaskandhaprakaraṇa*,] the statement of homage given in the *Kośaśāstra* (*mdzod kyi bstan bcos*), etc., should be supplied here: with this in mind, the Ācārya [Vasubandhu] did not compose [a new] statement of homage here [in the *Pañcaskandhaprakaraṇa*].

19. See bibliographical data in NAKAMURA, p. 270. Tibetan and Chinese versions with French translation in DANTINNE, *op. cit.*; English translation in ANACKER, *op. cit.*, pp. 51-82.

Guṇaprabha cites *kārikās* from the *Kośa* as authoritative (67b7 = *kārikā* 1:3ab; 93b8 = *kārikā* 1:17ab), cites sūtras as cited in the *Kośa*, and paraphrases the *Kośabhāṣya*.

Pṛthivībandhu also deals with the subject of homage at the beginning of his commentary (*sems tsam hi*, 101b2):

> *de la gtsug lag 'di yaṅ* mṅon pa'i chos mdzod *la 'jug pa'i sgo lta bur gyur pa daṅ de'i yan lag tu gtogs la, bstod pa'i cho ga ni* mṅon pa'i chos mdzod *kyi mgor gleṅs zin pas, der 'dus pa'i phyir 'dir logs śig tu ma bśad do.*
>
> This treatise [the *Pañcaskandhaprakaraṇa*] is like a gateway to the *Abhidharmakośa* and is counted as a supplement to or part of (*yan lag* = *aṅga*) that work. The rite of homage has been spoken at the beginning of the *Abhidharmakośa*; since the former [the *Pañcaskandhaprakaraṇa*] is included in the latter [the *Abhidharmakośa*], it is not given separately.

Pṛthivībandhu states that the *Kośa* is addressed to one who understands a developed exposition (*vipañcitajña*), the *Pañcaskandhaprakaraṇa* to one who understands a condensed exposition (*udghaṭitajña*) (102a3):

> *de la spros pas śes pa ni gźuṅ źib tu bśad na don rtogs par 'gyur ba ste; de dag gi don du ni* mṅon pa'i chos mdzod *la sogs pa yaṅ dgos par 'gyur ro. gleṅs pas śes pa ni mdo tsam du bstan na don maṅ du khoṅ du chud par 'gyur ba ste; de'i phyir gtsug lag 'di brtsams pa don med par ma yin te.*

Thus both Guṇaprabha and Pṛthivībandhu, like Yaśomitra, attribute the *Kośa* and the *Pañcaskandhaprakaraṇa* to the same Vasubandhu, and treat the latter as a natural continuation of the former. LA VALLÉE POUSSIN's notes show other places in which alternate definitions proposed by the Kośakāra reappear in the *Pañcaskandhaka*.[20] DANTINNE (*op. cit.*, pp. xxiii-xxiv) has noted the relationship between the *Pañcaskandhaprakaraṇa* and the *Abhidharmakośa*, Asaṅga's *Abhidharmasamuccaya*, and the *Triṃśikā-kārikās*.

(6) Gāthāsaṃgrahaśāstra, (7) Gāthārthasaṃgrahaśāstra, (8) Ekagāthābhāṣya[21]

What we may call the "*Gāthāsaṃgraha* literature" is similar to the "*Vyākhyāyukti* literature" in that it consists (primarily) of two inter-

20. See references at Louis DE LA VALLÉE POUSSIN, *L'Abhidharmakośa de Vasubandhu*, Vol. VI, reprint: Brussels 1971, p. 121.

21. The correct Sanskrit form of the first two titles is uncertain: see Peter SKILLING, "The Synonyms of Nirvāṇa according to Prajñāvarman, Vasubandhu, and Asaṅga," *Buddhist Studies Review* 11.1 (1994), p. 34, n. 19.

dependent works: the *Gāthāsaṃgrahaśāstra* (P5603)[22] – a collection of 21 verses drawn from canonical Śrāvakayāna texts such as the *Udānavarga* – and the *Gāthārthasaṃgrahaśāstra* (P5604), a prose commentary on the verses.[23] The latter cites, without naming them, the *Abhidharmakośa* (*Kārikā* and *Bhāṣya*), cites sūtra passages identical to those of the "Hundred Extracts", and contains several passages common to the *Vyākhyāyukti* and the *Pratītyasamutpādādivibhaṅganirdeśa*. It also adopts a number of explanations from works of Asaṅga such as the *Abhidharmasamuccaya*. The definition of Vaipulya in the *Gāthārthasaṃgrahaśāstra* (246a3), unlike that in the *Vyākhyāyukti*, does not mention the Mahāyāna:[24]

> *śin tu rgyas pa'i sde ni don rgyas par ston pa'o. gźan dag ni gźan dag tu brjod de, 'phags pa dge 'dun phal chen sde pa rnams kyi 'don pa kho na lta bu'o źes so.*
>
> The Vaipulya explains a topic at length. Others define it differently as "[scriptures] recited by the Ārya Mahāsāṃghikas".

The *Gāthārthasaṃgrahaśāstra* does not cite or refer to any Mahāyāna texts or contain any uniquely Mahāyāna ideas, but it does resort to Asaṅga's *Abhidharmasamuccaya* as a major source. Until a complete study has been made, I would tentatively describe it as anterior to the *Vyākhyāyukti*. At any rate, since it relies heavily on the *Abhidharmakośa*, it cannot be by the "elder Vasubandhu".

The first verse of the *Gāthāsaṃgrahaśāstra* (240a2-3), along with its commentary from the *Gāthārthasaṃgrahaśāstra* (241a7-242b4), occurs as a separate work in the Tanjur under the title *Ekagāthābhāṣya* (*Tshigs su bcad pa gcig pa'i bśad pa*, P5488, Vol. 104), also ascribed to Vasubandhu. The *Ekagāthābhāṣya* may therefore be classed with the

22. Tibetan text with German translation by A. SCHIEFNER, in *Mélanges asiatiques tirés du bulletin de l'Academie Impériale des Sciences de St.-Pétersbourg*, Vol. VIII, April 1878, pp. 559-93; English translation by W. Woodville ROCKHILL as an appendix to his *Udānavarga: A Collection of Verses from the Buddhist Canon*, London 1883, pp. 213-16.

23. For identification of the verses see Fumio ENOMOTO, "Sanskrit Fragments Relating to the Saṃyuktāgama" [in Japanese], *Bukkyō Kenkyū* [*Buddhist Studies*] 15 (Hamamatsu 1985), pp. 81-93, especially pp. 91 and 93, note 13 and below, Appendix 7.

24. For Vaipulya see Peter SKILLING, *Mahāsūtras: Great Discourses of the Buddha*, Vol. II, Parts I & II, Oxford 1997, pp. 31-42.

"*Gāthāsaṃgraha* literature". The verse, from the *Virūpa-avadāna* of the *Avadānaśataka*,[25] is also cited in the *Abhidharmakośabhāṣya*.

A commentary, the *Ekagāthāṭīkā* (P2063, Vol. 46) is ascribed to Dignāga, who also composed a brief commentary on the *Abhidharma-kośa*, the *Marmapradīpa*. Dignāga's authorship of the latter and his connection with Vasubandhu has been questioned by some scholars; the *Ekagāthāṭīkā* may be added to evidence in favour of the tradition.

I hope to have demonstrated so far that these six works were composed by Vasubandhu the Kośakāra. From these works we can extract doctrinal criteria that can be used to determine the authenticity of other works attributed to Vasubandhu. Three of them expound the theory of the *ālayavijñāna*; three of them cite or refer to the *Saṃdhinirmocanasūtra* as authoritative. Since that sūtra is the main source for the theory of the three *svabhāvas*, we may assume that Vasubandhu accepted that theory. Works traditionally attributed to Vasubandhu that deal with these subjects in a style similar to that of the above-mentioned works can be accepted as by the Kośakāra.

(9) Viṃśatikākārikā[26] *and* (10) Viṃśatikābhāṣya

Like the *Vyākhyāyukti*, the *Pratītyasamutpādādivibhaṅganirdeśa*, and the *Karmasiddhiprakaraṇa*, this is a Mahāyāna work addressed primarily to adherents of the Śrāvakayāna. The prose autocommentary resembles

25. P.L. VAIDYA (ed.): *Avadānaśatakam*, Darbhanga 1958 (Buddhist Sanskrit Texts Series 19), p. 251,18-21; citation in *Abhidharmakośabhāṣya* 4:112, (PRADHAN) 267,13-16, (DWARIKADAS) 738,20.

26. See bibliographical data in NAKAMURA, pp. 268-69. Also: Sanskrit and Tibetan ed. in N. AIYASWAMI Sastrin, *op. cit.*; Sanskrit with Hindi translation in Mahesh TIWARY, *Vijñaptimātratāsiddhi of Vasubandhu*, Varanasi 1967; Sanskrit and Tibetan with Hindi translation in Rāmśaṅkara TRIPĀṬHĪ and Sempā DORJE: *Vijñaptimātratāsiddhiḥ (Prakaraṇa-dvayam) of Ācārya Vasubandhu: Viṃśatikā with an Auto-Commentary, Triṃśikā with the Commentary of Sthiramati*, Leh (Ladakh) 1984; Sanskrit with English translation in Thomas E. WOOD: *Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*, University of Hawaii Press, Honolulu 1991 (Monographs of the Society for Asian and Comparative Philosophy, no. 9), Chap. 5; English translations in KOCHUMUTTOM, *op. cit.*, pp. 260-75; in ANACKER, *op. cit.*, pp. 157-79; in David J. KALUPAHANA, *The Principles of Buddhist Psychology*, Albany 1987, pp. 173-92; translated from the Chinese under the title *The Treatise in Twenty Verses on Consciousness Only*, in Francis H. COOK, *Three Texts on Consciousness Only*, Numata Center for Buddhist Translation and Research, Berkeley 1999 (BDK English Tripiṭaka 60-III).

these works stylistically, and its arguments are based on the doctrines and lore of the Śrāvakayāna, from the canon of which a number of sūtras are cited. AIYASWAMI Sastrin (pp. iii-v) has noted the relationship to the *Kośa*, particularly the "debate" on the existence of the atom.

(11) Triṃśikā-kārikās[27]

This work deals with the *ālayavijñāna* and the three *svabhāvas*, and gives some of the classifications of the prose *Pañcaskandhaprakaraṇa* in verse. At times the relationship to that text is so close that the two could easily be combined: the verses of the *Triṃśikā* followed by the prose of the *Pañcaskandhaprakaraṇa*.

(12) Trisvabhāvanirdeśa[28]

I have noted that Vasubandhu accepted the *Saṃdhinirmocanasūtra*, the main source for the "three *svabhāva* theory", as authentic, and that the three *svabhāva* are mentioned in the *Triṃśikā-kārikās*. P.S. JAINI has shown that the author of the *Vibhāṣāprabhāvṛtti* on the *Abhidharmadīpa* accuses the Kośakāra of accepting and, according to Jaini's interpretation, writing on this theory.

27. See bibliographical data in NAKAMURA, pp. 269-70. Also: Sanskrit with Hindi translation in Mahesh TIWARY, *op. cit.*; Sanskrit and Tibetan with Hindi translation in TRIPĀṬHĪ and Sempā DORJE, *op. cit.*; Padmanabh S. JAINI: "The Sanskrit Fragments of Vinītadeva's *Triṃśikā-ṭīkā*," *Bulletin of the School of Oriental and African Studies*, London 1985, pp. 470-92; Sanskrit with English translation in Thomas E. WOOD, *op. cit.*, Chap. 3; English translations in KOCHUMUTTOM, *op. cit.*, pp. 254-59; in ANACKER, *op. cit.*, pp. 181-90; in KALUPAHANA, *op. cit.*, pp. 192-214; translated from the Chinese under the title *The Thirty Verses on Consciousness Only*, in Francis H. COOK, *op. cit.* (= BDK English Tripiṭaka 60-II). See also Louis DE LA VALLÉE POUSSIN's monumental translation of Hsüan-tsang's monumental compendium, *Vijñaptimātratāsiddhi, la Siddhi de Hiuan-tsang*, 2 Vols., Paris 1928, 1929; English translation with Chinese text by Wei TAT: *Ch'eng wei-shih lun, The Doctrine of Mere-consciousness*, Hong Kong 1976; English translation from the Chinese under the title *Demonstration of Consciousness Only*, in Francis H. COOK, *op. cit.* (= BDK English Tripiṭaka 60-I).

28. See bibliographical data in NAKAMURA, p. 271. Sanskrit text with English translation in Fernando TOLA and Carmen DRAGONETTI: "The Trisvabhāva-kārikā of Vasubandhu," *Journal of Indian Philosophy* 11/3 (Sept. 1983), pp. 225-66 and in Thomas E. WOOD, *op. cit.*, Chap. 2; English translations in KOCHUMUTTOM, *op. cit.*, pp. 247-53; in ANACKER, *op. cit.*, pp. 287-97.

Lambert SCHMITHAUSEN reached a similar conclusion about the authorship of most of the works discussed above: "I use the expression '(works of) Vasubandhu the Kośakāra' when referring to (the author of) *Abhidharmakośabhāṣya*, *Vyākhyāyukti*, *Karmasiddhi*, *Pratītyasamutpādavyākhyā*, *Pañcaskandhaka*, *Viṃśatikā* and *Triṃśikā*, because I find that there are good reasons for taking the author of these works to be one and the same person".[29] Bhikkhu PĀSĀDIKA remarks that "Schmithausen does not enter into details regarding the Vasubandhu controversy but refers to publications by Kazunobu Matsuda and Gijin Muroji through whose observations he finds his own conclusions corroborated". PĀSĀDIKA also refers to similar conclusions reached by Christian LINDTNER: "Lindtner speaks of Vasubandhu as 'the author of the *Viṃśatikā*, the *Triṃśikā*, *Karmasiddhi*, *Abhidharmakośa*, and *Vyākhyāyukti*, etc.'".[30]

Accepting a common authorship of the works discussed above, and accepting the tradition that the *Kośa* was Vasubandhu's first work, we may suggest the following tentative chronology, dividing his activity into two main perspectives:[31]

"Sautrāntika perspective"
Abhidharmakośa (*Kārikā and Bhāṣya*)
Gāthāsaṃgrahaśāstra and *Gāthārthasaṃgrahaśāstra* [plus *Ekagāthābhāṣya*]

29. Bhikkhu PĀSĀDIKA, *op. cit.*, p. 16, citing Lambert SCHMITHAUSEN: *Ālaya-vijñāna, On the Origin and the Early Development of a Central Concept of Yogācāra Philosophy*, Tokyo 1987, p. 262, n. 101.

30. Bhikkhu PĀSĀDIKA, *op. cit.*, pp. 16-17, citing Chr. LINDTNER: "Marginalia to Dharmakīrti's Pramāṇaviniścaya I-II," *Wiener Zeitschrift für die Kunde Südasiens* XXVIII (1984), p. 154 (not seen).

31. I must emphasize that this approach is provisional. Vasubandhu's presentation of Mahāyāna ideas by no means entails a rejection of Sautrāntika thought, or its wholesale replacement by some sort of ready-made Mahāyāna package. It is quite possible that Vasubandhu's profound study of the Śrāvaka scriptures led him directly to the ideas expressed in the *Vyākhyāyukti*. The oft-repeated story of Vasubandhu's conversion by his brother Asaṅga is given only in later biographies. There is no reason why Vasubandhu should not have composed the *Kośa* as a Mahāyānist, without advocating or mentioning the Mahāyāna since this would not be relevant. Indeed, Robert KRITZER, in his *Rebirth and Causation in the Yogācāra Abhidharma* (Vienna 1999, p. viii) writes that Vasubandhu's "'Sautrāntika' opinions ... can generally be traced to the *Yogācārabhūmi*," leading him to suspect "that Vasubandhu already accepted Yogācāra doctrine when he wrote the *Abhidharmakośabhāṣya*".

"Mahāyāna perspective"
Vyākhyāyukti and Vyākhyāyuktisūtrakhaṇḍaśata
Karmasiddhiprakaraṇa
Pratītyasamutpādādivibhaṅganirdeśa
Pañcaskandhaprakaraṇa
Viṃśatikā, Kārikā and Bhāṣya
Triṃśikā-kārikās
Trisvabhāvanirdeśa.

From Yaśomitra's reference to the Kośakāra as the author of the Mahāyānist *Vyākhyāyukti* and of the *Pañcaskandhaprakaraṇa*, and from Vasubandhu's cross-reference to the *Vyākhyāyukti* in his *Karmasiddhiprakaraṇa* we may suggest that Vasubandhu the Kośakāra became an energetic proponent of the Mahāyāna. This suggestion is corroborated by the unknown author of the *Abhidharmadīpa*, who severely chides the Kośakāra for his sympathy with the Mahāyāna. Furthermore, the *Vyākhyāyukti*, the *Karmasiddhiprakaraṇa*, and the *Pañcaskandhaprakaraṇa* show the influence of the Yogācāra school and of Asaṅga, as does the *Gāthārthasaṃgrahaśāstra*, while the *Viṃśatikā*, the *Triṃśikā*, and the *Trisvabhāvanirdeśa* are devoted to the exposition of specific Vijñaptivādin doctrines.

We may now attempt to sketch a broad outline of the Kośakāra's career.[32] Vasubandhu mastered the scriptures and doctrines, the *Tripiṭaka* and *Abhidharma*, of the (Mūla)Sarvāstivādin school, specifically according to the tradition of the Vaibhāṣikas of Kashmir, and also studied the Tripiṭaka and Abhidharma of other schools. The result of these studies was his *Abhidharmakośa*, which summarized the tenets of the Vaibhāṣikas of Kashmir in its *kārikās*, but subjected them to a critique in its prose *Bhāṣya*. In this work he shows sympathy for the thought of the Sautrāntikas, but also maintains the intellectual independence which would be a hallmark of his work. At an uncertain point in his career – before or after the composition of the *Kośa*? – he was deeply influenced by Yogācāra thought as exemplified by Asaṅga and the *Saṃdhinirmocanasūtra*. He retained, however, his independent and critical attitude, and retained or refined many of the ideas and arguments already presented in his *Abhidharmakośa*. He was prolific, and composed works on various subjects.

32. This is provisional, since it does not take into accout some of the important works attributed to Vasubandhu.

This career, based entirely upon (originally) Indian literary sources, either those of the Kośakāra himself or those of his commentators, agrees in outline with that given in Paramārtha's biography of Vasubandhu. I would like to stress that these commentators worked within the same tradition and lineage of thought, and were connected with Vasubandhu if not directly then by succession. We find the same commentators, connected with each other by tradition, associated with texts attributed to Vasubandhu. Their testimony, which goes back to an Indian tradition in the direct lineage of succession of disciples of Vasubandhu, cannot be lightly dismissed.

I will not attempt a detailed refutation of FRAUWALLNER's conclusions, which are based primarily on Chinese sources, especially the life of Vasubandhu by Paramārtha, whom he describes as the authority "who carries the greater weight by far", "the chief witness" (both on p. 11), and "our oldest and best authority (p. 13)". My own evidence is based rather on the works of Vasubandhu himself, and those of the commentators within his tradition.[33] FRAUWALLNER's "revised" biography of the second, younger or later Vasubandhu contains only one salient literary event: his composition of the *Abhidharmakośa*. Since the evidence presented above proves that the Kośakāra did indeed advocate the Mahāyāna, it undermines the greater part of FRAUWALLNER's arguments. The career outlined above does the reverse of what FRAUWALLNER set out to do: it identifies Vasubandhu the Kośakāra with Vasubandhu the Mahāyānist, and thereby robs FRAUWALLNER's earlier Vasubandhu of a biography.

This said, the problems of chronology remain. FRAUWALLNER's treatment of the dates of the two Vasubandhus is rather shaky, since it is based on his own conclusions about the date of the Buddha employed by

33. I find it extraordinary that FRAUWALLNER – who appeals to "the rules of sound criticism" (*op. cit.*, p. 30) and "scientific logic" (p. 31) – should reach such firm conclusions without taking into account many of the major works attributed to Vasubandhu, or giving any serious consideration to his thought. He creates more confusion than that he claims to have been created by his sources, which he treats in a cavalier manner. He repeatedly describes Paramārtha as trustworthy, but, it turns out, only for the date of Vasubandhu: otherwise he chops Paramārtha's biography up into parts, and ascribes anything that goes against his thesis to Paramārtha's pupils (pp. 18-20). I do not think FRAUWALLNER's monograph is a good starting point for the study of Vasubandhu, and hope that the Chinese evidence will be assessed anew, in the light of the thought of Vasubandhu based on a thorough examination of the works attributed to him.

his Chinese sources. I confess here to a pessismitic conclusion that the dates given in the Chinese sources utilized by FRAUWALLNER are either hopelessly confused, or, even if accurate, they cannot be resolved because of uncertainty about the date of the Nirvaṇa upon which they are variously based.[34]

Beyond this, there are Yaśomitra's references to an earlier Vasubandhu, which I cannot dismiss as lightly as has Stefan ANACKER.[35] In addition to these well-known references, there is one in Sthiramati's commentary on the *Kośa*:[36] *slob dpon dbyig gñen sṅa ma* = *pūrvācārya* Vasubandhu, parallel to the *vṛddhācārya* Vasubandhu at Yaśomitra 1:13d, p. 45, bottom.[37] This reference is not a simple borrowing from Yaśomitra, since Sthiramati gives a direct citation in several lines of the view of this "earlier Vasubandhu", not given by Yaśomitra. The references deal with points of interpretation of the Abhidharma. All that can be said is that there was indeed an earlier Vasubandhu, who worked within the (Mūla)Sarvāstivādin or Vaibhāṣika tradition. Considering the lack of references to him elsewhere, he seems to have been a relatively minor figure in the history of Indian Buddhist thought. There is no reason whatsoever to suppose that he turned later to the Mahāyāna, as did (according to the biographies) the Kośakāra.

The Kośakāra was clearly influenced by the Yogācāra and by Asaṅga. I do not care to conclude whether or not he was the latter's brother, or half-brother, but simply note that both Chinese and Tibetan tradition,

34. There seems to me to be a serious flaw in FRAUWALLNER's conclusion (p. 10) that the earlier date belongs to the earlier Vasubandhu, brother of Asaṅga and a person other than the Kośakāra. The "elder Vasubandhu" mentioned in the commentaries on the *Kośa* (and, it seems, nowhere else) does not appear to have been sufficiently well-known for his date or biography to have enjoyed a "wide diffusion". The points attributed to this "elder Vasubandhu" are fine points within the Abhidharma tradition of, presumably, the Vaibhāṣikas, and have nothing to do with the Mahāyāna. Thus there is no evidence to connect this elder Vasubandhu with the Mahāyāna or with the story of Asaṅga's brother who "converted" to the Mahāyāna.

35. *Op. cit.*, pp. xii-xiii.

36. *Abhidharmakośabhāṣyaṭīkā-tattvārtha-nāma*, P5875, Vol. 146, *ṅo mtshar bstan bcos, to*, 71a1.

37. The Tibetan of Yaśomitra (P5593, Vol. 116, *mdzod 'grel, cu*, 37a5, also has *sṅa ma*, as at 39a7. I have not been able to trace parallels to Yaśomitra's other references in Sthiramati. For the references see AIYASWAMI Sastrin, *op. cit.*, p. vi.

based on different sources from different periods, agree that the two great scholars were related. A tradition current in Tibet at the time of Tāranātha,[38] but rejected by him, was that the two were "spiritual brothers". Given the lack of evidence it seems to me more fruitful to attempt to determine the relationship between the known works of Asaṅga and the known works of the Kośakāra than to worry about their genealogy.

A note on Guṇamati

LA VALLÉE POUSSIN notes that Yaśomitra refers to Guṇamati four times in his *Vyākhyā* on the *Abhidharmakośa*.[39] The first reference occurs in Yaśomitra's opening verses, wherein he states that Guṇamati and Vasumitra had composed commentaries on the *Kośa*. In the remaining three references Yaśomitra registers his disagreement with Guṇamati's interpretations; in two of them he refers to a Vasumitra as a student (*śiṣya*) of Guṇamati.[40] Tāranātha describes Guṇamati as a disciple of Guṇaprabha and "a master of the Abhidharma".[41] Tibetan tradition describes Guṇaprabha as a direct disciple of Vasubandhu.[42]

This suggests a tentative succession:

Vasubandhu – Guṇaprabha – Guṇamati – Vasumitra – (Yaśomitra).

Guṇamati's commentary on the *Kośa* has not been preserved. His commentary on another of Vasubandhu's works, the *Pratītyasamutpādādivibhaṅganirdeśa* (P5496), is preserved in Tibetan translation under the title *Pratītyasamutpādādivibhaṅganirdeśaṭīkā* (P5497). He is also said to have composed a commentary, no longer extant, on Nāgārjuna's *Mūlamadhyamakakārikās*.[43] Hajime NAKAMURA suggests a date of

38. Antonius SCHIEFNER: *Târanâthae de Doctrinae Buddhicae in India Propagatione*, St. Petersburg 1868, p. 92,19; translation in Debiprasad CHATTOPADHYAYA (ed.): *Tāranātha's History of Buddhism in India*, Calcutta 1980, p. 167.

39. *L'Abhidharmakośa de Vasubandhu*, Vol. 1, repr. Brussels 1971, p. xix.

40. The references are at DWARIKADAS, Vol. 1, p. 3,18; 9,9, and Vol. 2, p. 406,18.

41. SCHIEFNER, *op. cit.*, p. 122,18: *yon tan 'od kyi slob ma mṅon pa pa yon tan blo gros*; CHATTOPADHYAYA, *op. cit.*, p. 210.

42. Bu ston (OBERMILLER) II 160; Tāranātha in SCHIEFNER, *op. cit.*, p. 100,10, CHATTOPADHYAYA, *op. cit.*, p. 179.

43. David SEYFORT RUEGG: *The Literature of the Madhyamaka School of Philosophy in India*, Wiesbaden 1981, pp. 49, 62, 112.

circa CE 420-500 for Guṇamati, and states that he was a contemporary of Dignāga and that Sthiramati was his disciple.[44]

II. *A Survey of the* Vyākhyāyukti *Literature*

What I describe as the "*Vyākhyāyukti* literature" consists of three texts, two by Vasubandhu and one by Guṇamati. Originally composed in Sanskrit, they survive only in Tibetan translations made about 800 CE. They are preserved in the "Mind Only" (*sems tsam*) division of the *Tanjur*, the collection of treatises and commentaries translated into Tibetan:[45]

(1) *Vyākhyāyuktisūtrakhaṇḍaśata* (VyY-sū), *rNam par bśad pa'i rigs pa'i mdo sde'i dum bu brgya*: One Hundred Extracts from the Discourses for the Principles of Exegesis by Vasubandhu (dByig gñen), translated by Viśuddhasiṃha, Sarvajñadeva, Devendrarakṣita, and Mañjuśrīvarman.

(2) *Vyākhyāyukti* (VyY): *rNam par bśad pa'i rigs pa*: The Principles of Exegesis by Vasubandhu (dByig gñen), translated by Viśuddhasiṃha, Śākyasiṃha, and Devendrarakṣita.

(3) *Vyākhyāyuktiṭīkā* (VyY-ṭ): *rNam par bśad pa'i rigs pa'i bśad pa*: Commentary on the Principles of Exegesis by Guṇamati (Yon tan blo gros), translated by Viśuddhasiṃha, Śākyasiṃha, and Devendrarakṣita.

Structure: the Vyākhyāyuktisūtrakhaṇḍaśata

The *Vyākhyāyuktisūtrakhaṇḍaśata* is a collection of extracts or partial citations of sūtras, of varying brevity. They are presented without any introduction, classification, or comment, separated simply by *źes bya ba daṅ* = * *iti ca*, and without any indication of source or title. As is often the case in Indian literature, the "Hundred" of the title is a conventional round number: counting each passage separated by the phrase *źes bya ba daṅ* as one extract, there are one hundred and nine.[46] In the *Vyākhyāyukti*, Vasubandhu's initial citation of an extract is usually followed by

44. *Indian Buddhism, A Survey with Bibliographical Notes*, Osaka 1980, p. 280.

45. Bibliographical notices are given in Appendix 8.

46. This is the figure that I have arrived at. The extract numbers (signified by §) in the present article are my own: they are not assigned numbers in the text. Others might enumerate the extracts differently. The exact number of extracts, and various other points about the three *Vyākhyāyukti* texts, can only be determined when critical editions are prepared.

the phrase *źes bya ba ni mdo sde'i dum bu'o* = **iti sūtrakhaṇḍaḥ*, or a variant thereof.[47] The term *sūtrakhaṇḍa* does not occur in the *Abhidharmakośa*, but occurs in another work attributed to Vasubandhu, the *Gāthārthasaṃgrahaśāstra*,[48] and in Guṇamati's *Ṭīkā* on Vasubandhu's *Pratītyasamutpādādivibhaṅganirdeśa*.[49] The Sanskrit is attested in the *Abhidharmasamuccayabhāṣya*.[50]

It will be seen below that the "Hundred Extracts" serves simply as a collection of sources for the *Vyākhyāyukti* itself. It is not an independent work.

Structure: the Vyākhyāyukti *and its* Ṭīkā

The *Vyākhyāyukti*, and, following it, the *Ṭīkā*, is divided into five untitled chapters (*le'ur bcas pa*):

Chapter 1:	**VyY** (P) 32a1; (D) 29a2	**VyY-ṭ** (P) 1a1; (D) 139b1
Chapter 2:	**VyY** (P) 45b4; (D) 40a7	**VyY-ṭ** (P) 19b7; (D) 155a6
Chapter 3:	**VyY** (P) 98a7; (D) 83b4	**VyY-ṭ** (P) 125b3; (D) 248a1
Chapter 4:	**VyY** (P) 113a8; (D) 96b7	**VyY-ṭ** (P) 146b4; (D) 265a3
Chapter 5:	**VyY** (P) 133a4; (D) 114a7	**VyY-ṭ** (P) 164a1; (D) 278a7

Style: the Vyākhyāyuktisūtrakhaṇḍaśata

The "Hundred Citations" are all in "canonical" prose, with the exception of §§ 29 and 39, which are in verse. Most of the extracts have parallels in the Pāli canon.

Extract § 29 (21a7), on the subject of suffering (*duḥkha*), is close to a verse cited in the *Abhidharmakośabhāṣya* (6:3, Pradhan p. 331,20) and the *Arthaviniścayasūtranibandhana* (Samtani, p. 127,9): *saṃskārānityatāṃ jñātvā, atho vipariṇāmatam*, and so on, with a variant in line *a* (*'du byed sdug bsṅal ñid daṅ ni* = *saṃskāraduḥkhatāṃ*). Extract § 39 (22a2), a verse of six lines listing conditions connected with concentration

47. Several extracts from the VyY-sū are not, however, called *sūtrakhaṇḍa* in the VyY: § 19, VyY 55b5; § 29, VyY 57b8; § 93, VyY 88b2. I doubt whether this affects their status, or the total number of extracts: § 1 (32a3), for example, is not called a *sūtrakhaṇḍa* when first introduced, but is later referred to as "the first *sūtrakhaṇḍa*" (36a3). At any rate, more than one hundred are described as *sūtrakhaṇḍa* in the VyY.

48. P5604, Vol. 119, *mṅon pa'i bstan bcos, nu*, 255a5.

49. P5496, Vol. 104, *mdo tshogs 'grel pa, chi*, 106b4.

50. Nathmal TATIA (ed.): *Abhidharmasamuccaya-bhāṣyam*, Kashi Prasad Jayaswal Research Institute, Patna 1976 (Tibetan Sanskrit Works Series 17), p. 142,26.

(*samādhi*) and calming (*śamatha*), is described at *Vyākhyāyukti* 61b4 as a "verse summary" (*sdom gyi tshigs su bcad pa = uddānagāthā*). No accompanying prose is given in either the "Hundred Extracts" or the *Vyākhyāyukti*. Another four line *uddāna* (*sdom*) occurs at the end of the longest citation, § 66, on the benefits of "the notion of impermanence" (*anityasaṃjñā*, 25a4): in this case it is to be counted with the preceding prose. Such "verse summaries" were composed by the editors of the *Tripiṭaka*, originally during the period of oral transmission, although there is no guarantee that they were not altered or added to by the editors of later written recensions. The present examples most probably belong to either the *Saṃyuktāgama* or the *Ekottarāgama* of – as will be seen below – the (Mūla)Sarvāstivādins. (A single line of another *uddāna*, possibly from the *Saṃyuktāgama*, is cited at *Vyākhyāyukti* 41a7. A complete *uddāna* is cited at *Abhidharmakośa* 3:12d, p. 122,23.)[51]

Most of the extracts are spoken by the Buddha to the monks in general, or, in a few cases, to specific monks, or to brahmans and "wanderers". Two extracts from the *Arthavistarasūtra* (§ 67, 25a5; § 68, 25a8) are spoken by Śāriputra to the monks. A number of extracts are addressed to the Buddha, such as § 4 (19b1), which is most probably spoken by King Prasenajit, as is a similar passage in the Pāli *Aṅgulimālasutta* (see Appendix 1, extract [4]).

Style: the Vyākhyāyukti

The *Vyākhyāyukti* is mainly in "*śāstra* prose".[52] Apart from citations from canonical verse texts, such as the *Udānavarga*, which is frequently cited under the name *gāthā* (see Appendix 5.1), the *Vyākhyāyukti* contains many verses in a non-canonical style. These may be classed under three headings:

51. Wrongly given in the printed editions as *udānagāthā*: both the Tibetan and the style of the verse confirm that the correct form is *uddāna-*. For the source, cf. Bhikkhu PĀSĀDIKA, *Kanonische Zitate im Abhidharmakośabhāṣya des Vasubandhu*, Göttingen 1989, p. 53, § 168.

52. That is to say the original would have been in a form of "standard" Sanskrit, similar in style to treatises (*śāstra*) such as Vasubandhu's *Abhidharmakośabhāṣya* or Vīryaśrīdatta's *Arthaviniścayasūtranibandhana* (which, it will be shown below, is heavily indebted to the *Vyākhyāyukti* and other works of Vasubandhu).

(1) Terse "verse summaries" (*bsdus pa'i tshigs su bcad pa* = *saṃgraha-śloka*), found in all chapters.[53] These are listed in Appendix 2.1. In most cases the *saṃgrahaśloka* follow the prose treatment of the subject that they summarize.

(2) Verses introduced by phrases like "furthermore, in this context, it is said", listed in Appendix 2.2. In some cases (e.g. 33b5, 34a1) these verses follow the prose that they summarize, and thus seem to be identical in function to the *saṃgrahaśloka*. In other cases (e.g. 48a8, 50a7, 104a5) they introduce independent ideas, without any accompanying prose.

(3) Verses without any introduction, listed in Appendix 2.3. There are many such verses in Chapter 5.

The authorship of these verses and their relationship to the work as a whole remains to be determined. Since Vasubandhu is well-known as an accomplished verse writer, it is possible that he composed at least some of the verses of the *Vyākhyāyukti*. In addition, verses in a "non-canonical" style are cited as *Āgama*. These will be discussed below.

Style: the Vyākhyāyuktiṭīkā

Guṇamati's prose *Ṭīkā* clarifies the root-text by paraphrasing Vasubandhu's ideas and by expanding his often terse statements. In style it resembles Guṇamati's *Ṭīkā* on Vasubandhu's *Pratītyasamutpādādi-vibhaṅganirdeśa*.

Contents of the Vyākhyāyukti

The *Vyākhyāyukti* opens with two verses (32a1-2): the first pays homage to the Buddha, while the second announces that the work has been composed for the benefit of "those who wish to explain the sūtras" (*mdo rnams 'chad 'dod*). The phrase *mdo rnams 'chad 'dod* of the verse occurs in prose as *mdo rnam par 'chad par 'dod pa* at 32a2; the Sanskrit

53. For the rather complex problem of the *saṃgrahaśloka*, see Katsumi MIMAKI, "Sur le rôle de l'*antaraśloka* ou du *saṃgrahaśloka*", in *Indianisme et Bouddhisme, Mélanges offerts à Mgr Étienne Lamotte*, Louvain-la-Neuve 1980, pp. 233-44. The use of the *saṃgrahaśloka* is characteristic of Vasubandhu's works. MIMAKI (p. 233) notes two in the *Abhidharmakośabhāṣya*, and the present article shows that they occur in the *Vyākhyāyukti* and the *Pratītya-samutpādādivibhaṅganirdeśa*.

is probably *sūtraṃ vyākhyātukāma*, as at *Arthaviniścayasūtranibandhana* 72,1. The phrase *mdo rnam par bśad pa* occurs at 33b4.

Vasubandhu lists the main topics that he will deal with near the beginning of his work (33b4):

> How are the sūtras to be explained? By five methods:
> (1) according to the purpose of the sūtra (*mdo sde'i dgos pa* = *sūtrānta-prayojana*), defined and discussed in Chapter 1, 34b3-36b5;
> (2) according to the summarized meaning (*bsdus pa'i don* = *piṇḍārtha*), defined and discussed in Chapter 1, 36b5-37a2;
> (3) according to the sense of the words (*tshig gi don* = *padārtha*), defined and discussed Chapter 1, 37a2-45b3 (end), in Chapter 2, throughout (45b3-98a6), and in Chapter 3, 98a7-98b8;
> (4) according to sequence or connection (*mtshams sbyar ba* = *anusaṃdhi*), defined and discussed in Chapter 3, 99a1-100b3;
> (5) according to objections and responses [to objections] (*brgal ba daṅ lan* = *codyaparihāra*), defined and discussed in Chapter 3, 100b3 foll.

Vasubandhu notes that the fifth topic is to be counted as one since it means "the resolution of objections" (*brgal ba'i lan gdab pa*). He then discusses the relationship of the five topics to each other and their subdivisions (33b7-34b3); with (1) *sūtrāntaprayojana* (34b3-36b5); with (2) *piṇḍārtha* (36b5-37a2); and with (3) *padārtha* (37a2 foll.). He deals with topics (4) and (5) in Chapter 3. The five topics provide the basic structure of the *Vyākhyāyukti*, and are dealt with in the first four chapters. The fifth chapter, as will be seen below, is an "appendix" on the benefits of listening to the dharma.

A citation of the summarizing verse by Haribhadra in his *Abhisamayālaṃkārāloka* gives us the Sanskrit technical terms: [54]

> (Haribhadra) *tatra*:
> *prayojanaṃ sapiṇḍārthaṃ padārthaḥ sānusaṃdhikaḥ,*
> *sacodyaparihāraś ca vācyaḥ sūtrārthavādibhiḥ.*
> *iti pañcabhir ākāraiḥ sūtraṃ vyākhyātavyam iti* vyākhyāyuktau *nirṇītam.*
>
> (*Vyākhyāyukti* 33b5) *'dir smras pa:*
> *mdo don smra ba dag gis ni, dgos pa bsdus pa'i don bcas daṅ,*
> *tshig don bcas daṅ mtshams sbyor bcas, brgal lan bcas par bśñad par bya.*

54. WOGIHARA 15,23. See below for the relationship between Haribhadra's *Āloka* and the *Vyākhyāyukti*. The verse is also cited at Bu ston (OBERMILLER) I 71, and Sa-skya Paṇḍita adapts the five topics in his *mKhas pa la 'jug pa'i sgo* (David P. JACKSON: *The Entrance Gate for the Wise (Section III): Sa-skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate*, 2 Vols., Vienna 1987: I 195-96).

A slightly different list is given in the *Abhidharmasamuccayabhāṣya* (142,11) under the heading *vyākhyāsaṃgrahamukha: sūtrasyotpattiprayojana, padārtha, anusandhi, abhiprāya, codya, parihāra.*

A secondary structure is based on the "Hundred Extracts". The first two chapters of the *Vyākhyāyukti* deal systematically with the "Hundred Extracts" in order of occurrence: Chapter 1 opens with the first extract, while Chapter 2 opens with the second and closes with the last. Although the extracts are thus relevant to only the first two chapters, the last extract (§ 109) sets the stage for Chapters 3 and 4. Vasubandhu usually gives abbreviated citations; Guṇamati usually repeats the extract in full. Vasubandhu classifies the first ten extracts by subject matter; after that, he introduces them without classification. A concordance of the first ten extracts and their headings is given as Appendix 1.

Chapter 1

Chapter 1 opens with the statement (32a2) that "from the very start (*ādim eva*), one who wishes to explain the sūtras (*sūtraṃ vyākhyātukāma*) should have listened to many [teachings] (*thos pa maṅ ba* = *bahuśruta*), should be endowed with the basis of listening to [teachings] (*thos pa'i gźi can*), and should accumulate [teachings] that have been listened to (*thos pa bsag par bya'o*)". Vasubandhu then refers to and explains the first sūtra extract.

In dealing with *padārtha* (*tshig gi don*), Vasubandhu gives thirteen examples of one word having diverse meanings (VyY 38b3, *tshig gcig la don du ma*).[55] Each example opens with a verse of up to four lines listing the several meanings, each of which is then illustrated by a brief citation from scripture. For example, the treatment of the first term, *rūpa*, opens with two lines of verse:

> *gzugs śes bya ba* [1] *gzugs phuṅ daṅ,*
> [2] *kha dog* [3] *bsam gtan* [4] *rnam par 'dren.*
>
> "*Rūpa*" refers to [1] the aggregate of matter (*rūpaskandha*);
> to [2] colour (*varṇa*), [3] meditation (*dhyāna*), and [4] aspect (*ākāra*).

A list of the thirteen terms is given as Appendix 3.

55. The same term occurs in Guṇamati's *Pratītyasamutpādādivibhaṅgādinirdeśaṭīkā*, *chi* 112a5: *sgar gcig la don du ma.*

Vasubandhu then deals with three types of meaning (42b3):

(1) *so so re re la brjod par bya ba'i don;*
(2) *bsdus pa'i don* (*piṇḍārtha*);
(3) *dgos pa'i don* (*prayojanārtha*).

Under the latter, he discusses the purpose of "numerical teachings" (*grańs gsuńs pa*, 43b2). The chapter concludes with seven reasons why the Buddha travelled from place to place; fifteen reasons why the bhikṣus travelled from place to place; reasons why the Buddha remained in seclusion and refrained from teaching for periods of a fortnight and of three months; and fifteen reasons for going into the presence of another. The verse summaries for the first three topics are cited without attribution by Haribhadra in his *Abhisamayālaṃkārāloka*.[56]

Chapter 2

Chapter 2, the longest, deals with the remaining extracts. It opens with "four extracts in praise of the Buddha", which are followed by "three extracts in praise of the Dharma" and "one extract in praise of the Saṃgha" (see Appendix 1).

Vasubandhu follows more or less the same technique in his treatment of the individual extracts. First he gives an abbreviated citation, for which the reader must refer to the "Hundred Extracts" for the full passage. He then explains or glosses the passage phrase by phrase in order of occurence (*go rims bźin*, 32b5, 33b1, etc.). He often supplies alternate explanations, introduced by *gźan yań* (46a2, 5, 8) or *rnam grańs gźan yań* (35b6, etc.).

The last extract, at the end of the chapter (96b8), defines a monk who "knows the Dharma" (*chos śes pa = dharmajña*) as one who knows the twelve *ańgas*, the "classes" or "genres" of the Buddha's teaching. The citation is parallel to *Ańguttaranikāya* IV 113,12-16, which lists the nine *ańgas* of the Theravādin tradition. Vasubandhu defines each of the *ańgas* in turn; when he comes to the Vaipulya (97a8), he mentions the Mahāyāna for the first time:

> The Vaipulya *ańga* is the Mahāyāna: the instruction through which bodhisattvas, by means of the ten perfections (*daśapāramitā*), accomplish the ten stages

56. For an edition, study, and translation of these passages, see PRAPOD Assavavirulhakarn & Peter SKILLING, "Vasubandhu on Travel and Seclusion," *Manusya: Journal of Humanities* 2.1 (Chulalongkorn University, Bangkok, March 1999), pp. 13-24.

(*daśabhūmi*) and attain Buddhahood, the foundation of the ten powers (*daśabalāśraya*).[57]

At 97b5, Vasubandhu explains the terms Vaipulya and Mahāyāna. The latter is so called because it is "an extensive vehicle", because it possesses "seven greatnesses", which Vasubandhu lists.[58] Chapter 2 ends with the statement that the one hundred extracts have been explained in part; using this part as an example, the wise may investigate the meaning of other phrases [from other sūtras] (98a5).

Chapter 3

Chapter 3 (98a7) opens with:

> Furthermore, the meaning of terms (*tshig gi don = padārtha*) is to be understood in four ways:
> (1) through synonyms (*rnam graṅs = paryāya*);
> (2) through definitions (*mtshan ñid = lakṣaṇa*)
> (3) through derivation (*ṅes pa'i tshig = nirukti*)
> (4) and through classification (*rab tu dbye ba = prabheda*).[59]

Vasubandhu gives a definition and a canonical example for each, noting that the Buddha "employs one or the other after taking into account the specific needs of the [person to be] trained" (*'dul ba'i khyad pa*, 98b2). This concludes the third topic, *padārtha* (99b8), which is followed by an explanation of the fourth topic, *anusaṃdhi* (99a1-100b3).

Vasubandhu then deals with the fifth topic, "raising an objection" (*brgal ba = codya*), which is of two types: "objection to the wording" (*sgra la brgal ba*, 100b4-101a5) and "objection to the meaning" (*don la brgal ba*). The latter is also of two types: *sṅa phyi 'gal bar brgal ba* (101a5), "raising the objection that there is an inconsistency of 'before and after' (contextual inconsistency?)" and *rigs pa daṅ 'gal bar brgal ba* (101b5), "raising the objection that there is a logical inconsistency". "Logic" (*rigs pa = yukti*) is defined as the three *pramāṇa*: *pratyakṣa*, *anumāna*, and *āptāgama* (102b6 *mdor na rigs pa ni 'dir tshad ma rnam pa gsum po mṅon sum pa daṅ rjes su dpag pa daṅ yid ches pa'i gsuṅ ṅo*).

57. For Vaipulya see Peter SKILLING, *Mahāsūtras: Great Discourses of the Buddha*, Vol. II, Parts I & II, Oxford 1997, pp. 31-42.

58. Cf. Bu ston (OBERMILLER) I 38.

59. The passage is cited at Bu ston (OBERMILLER) I 72.

The discussion of the fifth topic takes up the entire chapter, and is divided into two parts. The first (100b3-104a4) raises various objections by citing passages from sūtras that apparently contradict each other. Only the objections are given, without response. For example, under *sṅa phyi 'gal bar brgal ba* (101b2):

> In some places "the four truths of the noble" are taught.[60] In some places "the three truths of the brahmans" are taught.[61] In some places it is taught that "there are two truths: conventional truth (*saṃvṛtisatya*) and ultimate truth (*paramārtha-satya*)"; in some places it is taught that "There is only one truth: there is no second".[62]

The final objection to be raised (103b2) refers back to Vasubandhu's definition of the Vaipulya *aṅga* as the Mahāyāna: the Vaipulya *aṅga* cannot be the Mahāyāna, which cannot be the teaching of the Buddha, since it is inconsistent with the teaching of the Buddha well-known to all schools (*sarvanikāya*). Passages from Mahāyāna sūtras – "all dharmas are without inherent nature (*niḥsvabhāva*), are unborn (*ajāta*), are undestroyed (*aniruddha*); all dharmas are from the beginning calm (*ādiśānta*), by nature in complete nirvāṇa (*parinirvṛta*)" – are set against passages from the canon of the Śrāvakas – "In dependence upon the eye and visible form, visual consciousness arises"; "Alas – conditioned things are impermanent: they have the nature to arise and cease" (*Udānavarga* 1:3).

In the second part (from 104a4), Vasubandhu answers the objections one by one, in order of occurrence. All but the last objection – that the Vaipulya *aṅga* cannot be the Mahāyāna, which is taken up in Chapter 4 – are dealt with in the remainder of the chapter.

In several cases Vasubandhu brings in the important concept of *dgoṅs pa* = *abhiprāya*, the intention of a specific teaching, a theme fundamental to many of his works. For example, replying to the objections cited above, he states: "The various enumerations by which truth is taught to be fourfold, threefold, twofold, or single do not contradict each other, since they [were spoken with] different intentions (*dgoṅs pa tha dad pa'i phyir*, 109b8)."

60. Cp. *Saṃyuttanikāya* V 425,14, etc.

61. Cp. *Aṅguttaranikāya* II 176,26, which gives four.

62. *Suttanipāta* 884a; Nalinaksha DUTT (ed.): *Bodhisattvabhūmiḥ (Being the XVth section of Asaṅgapāda's Yogācārabhūmiḥ)*, Patna 1978, p. 198,15.

Chapter 4

Chapter 4 is devoted entirely to a debate on and a defence of the authenticity of the Mahāyāna. It opens (113a8) with the last objection raised in the first section of Chapter 3, repeating the challenge: "Because it is inconsistent with the well-known teachings of the Buddha, the Mahāyāna cannot be the word of the Buddha. Therefore [your] statement that 'the Vaipulya is the Mahāyāna' contradicts the scripture (*āgama*)." Vasubandhu turns the objection back upon the "opponent": "If this is so, then what for you is 'the well-known teaching of the Buddha' is equally not the word of the Buddha, because it is self-contradictory". He then cites a number of contradictory sūtra passages: "There are three feelings: pleasant, unpleasant, and neutral";[63] "Whatever feeling there may be is suffering";[64] "Pleasant feeling should be viewed as suffering";[65] "To perceive suffering as pleasure is a misapprehension (*viparyāsa*)",[66] and so on.[67]

Vasubandhu then makes the statement that "in the Śrāvakayāna, the teaching of the Buddha is not extant in its entirety" (114b2), which he backs up with citations from and references to the sūtras. He maintains that the canon of the Śrāvakas is incomplete, since Ānanda did not know all the sūtras, and that there is in fact no "teaching of the Buddha well-known to all schools" since the canon is arranged differently by different schools, and since some schools reject certain sūtras accepted by other schools. Other topics dealt with include "final" and "provisional" meaning (*nītārtha*, *neyārtha*), "teaching with a specific intention" (*abhiprāya*), and "literal interpretation" (*yathārutārtha*).

The longest citation of a Mahāyāna sūtra, which takes up six folios, is from Chapter 2 of the *Mahāyānaprasādaprabhāvanāsūtra* (P812) on the twenty-eight unwholesome views that arise "when a bodhisattva analyses the Dharma in a literal (*yathāruta*) and incorrect (*ayoniśas*) manner". A similar citation, with some variants, is given by Asaṅga in his *Abhi-*

63. *Saṃyuttanikāya* IV 204, etc.

64. *Majjhimanikāya* III 208,27; *Saṃyuttanikāya* II 53,20; IV 216,17 foll.

65. *Saṃyuttanikāya* IV 207,6.

66. Cp. *Aṅguttaranikāya* II 52,20.

67. The last three passages are cited together at *Abhidharmakośabhāṣya* 6:3, (PRADHAN) 330, 11-13, (DWARIKADAS) 880,2-4.

dharmasamuccaya as from the *Mahādharmādarśadharmaparyāya*.[68] Otherwise, the sūtra and the passage seem little known.[69]

The final topic dealt with is whether Śākyamuni Buddha was an emanation (*nirmāṇa*, 129b4 foll.). This brings up various points connected with Śākyamuni's career as a bodhisattva and a Buddha, and the subject of his past unwholesome deeds that gave rise to negative effects in his final life (*karmaploti*, 131a6). Vasubandhu refers to the *Upāyakauśalyasūtra* and the *Lokottaraparivarta* for the correct interpretation of the latter.[70] At the mention of the *Upāyakauśalyasūtra*, the "opponent" states that it is not authoritative, since it allows a bodhisattva to kill.[71] Vasubandhu then explains under what circumstances and with what intention it is permissable for a bodhisattva to do so (131b7 foll.).

From this brief summary, it may be seen that the chapter is extremely interesting in that it contains many arguments not seen elsewhere.

68. Pralhad PRADHAN (ed.), *Abhidharma Samuccaya of Asaṅga*, Visva-Bharati, Santiniketan 1950 (Visva-Bharati Studies 12) 84,3-10. The *Abhidharmasamuccayabhāṣya* (112,18) gives the same title, as does the Tibetan of the *Abhidharmasamuccaya*, P5550, Vol. 112, *sems tsam, li*, 124a4: *chos kyi me loṅ chen po'i chos kyi rnam graṅs*. The Peking Kanjur title is (*'Phags pa*) *Theg pa chen po la dad pa rab tu sgom pa źes bya ba theg pa chen po'i mdo*. At the end of the sūtra itself (37a3-5), the Buddha gives Ānanda four alternate, "internal" titles, according to a traditional formula; all four contain the element *mahāyānaprasāda-*, and none of them *dharmādarśa*. Kazunobu MATSUDA has written (in Japanese) about the sūtra with reference to the *Abhidharmasamuccaya* and *Vyākhyāyukti* in his "On the two unknown Sūtras adopted by the Yogācāra School, based on a passage found in the writings of Bu ston and Blo gros rgyan mtshan," in Zuihō YAMAGUCHI (ed.): *Buddhism and Society in Tibet*, Tokyo 1986, pp. 269-89.
69. EDGERTON (BHSD 425a), for example, gives only one reference under the "Kanjur title," to Mvy § 1365, and none for *Mahādharmādarśa*. The opening of the passage cited by Vasubandhu is given under the "Kanjur title" by Bu ston in his "Treatise on the Tathāgatagarbha": see David SEYFORT RUEGG, *Le Traité du Tathāgatagarbha de Bu Ston Rin Chen Grub*, Paris 1973, p. 84.
70. For the former see the translation from the Chinese as "On the Pāramitā of Ingenuity" in Garma C.C. CHANG (ed.): *A Treasury of Mahāyāna Sūtras*, Pennsylvania State University Press 1983, pp. 455 foll.; translation from Tibetan, Mark TATZ: *The Skill in Means (Upāyakauśalya) Sūtra*, Delhi 1994, pp. 74 foll. For *karmaploti* see Sally Mellick CUTLER, "Still Suffering After All These Aeons: the Continuing Effects of the Buddha's Bad Karma," in Peter Connolly and Sue HAMILTON (ed.): *Indian Insights: Buddhism, Brahmanism and Bhakti: Papers from the Annual Spalding Symposium on Indian Religions*, Luzac Oriental, London 1997, pp. 63-82.
71. See *A Treasury of Mahāyāna Sūtras*, pp. 456-57; TATZ, pp. 73-74.

Chapter 5

On the whole, Chapter 5 leaves controversy behind. In the main it deals with how and why one who explains the sūtras should generate respect in his audience. It contains numerous similes, including a number of "numerical" similes, some of which are common to the *Gāthārtha-saṃgrahaśāstra*:

> Like water the Dharma bestows five benefits;[72]
> Like fire it has four functions;[73]
> Like a pleasant beach it is resorted to for five reasons;[74]
> As for three reasons a cloth does not take drawings, so for the "pictures" of *jñāna* on the cloth of the mind;[75]
> Like a monkey the mind is agitated in two ways;[76]
> Like the sun rising in the sky, the Buddhavacana performs five functions;[77]
> As there are five benefits from relying on a competent guide, so for relying on a competent teacher;[78]
> As leather becomes workable for three reasons;[79]
> As three strengths enable travellers to safely traverse a jungle path.[80]

Similes of limestone (142b6), a sentinel (142b8), musicians and a blind man with a lamp variously illustrate the dangers of having listened to many [teachings] (*bahuśruta*) but knowing only the words and not the meaning (*artha*).[81] Examples are given of how even a little listening to the Dharma brings great benefit.[82] Ten distinctions that make good stronger than evil are listed (146a5).

Vasubandhu lists ten reasons why the Dharmavinaya is well-taught (*legs par gsuṅs pa* = *svākhyāta*, 135a3). He defines the seventh (137b6),

72. *Vyākhyāyukti* 141a4; *Gāthārthasaṃgrahaśāstra* 260b8; Bu ston (OBERMILLER) I 10.
73. *Vyākhyāyukti* 141a4; *Gāthārthasaṃgrahaśāstra* 260b5; Bu ston (OBERMILLER) I 11.
74. *Vyākhyāyukti* 141b3; *Gāthārthasaṃgrahaśāstra* 261a3; Bu ston (OBERMILLER) I 11.
75. *Vyākhyāyukti* 141b7; *Gāthārthasaṃgrahaśāstra* 261a7.
76. *Vyākhyāyukti* 142a6.
77. *Vyākhyāyukti* 142b2; *Gāthārthasaṃgrahaśāstra* 262b3.
78. *Vyākhyāyukti* 143a6.
79. *Vyākhyāyukti* 146a1; Bu ston (OBERMILLER) I 80.
80. *Vyākhyāyukti* 146a3; Bu ston (OBERMILLER) I 80.
81. All are cited at Bu ston (OBERMILLER) I 82-83.
82. *Vyākhyāyukti* 143b2 foll.; Bu ston (OBERMILLER) I 81.

"because it brings about comprehension" (*go bar mdzad pa ñid*) by "with a single utterance [the Buddha] brings understanding to world-systems without end" (*dbyaṅs gcig gis 'jig rten gyi khams mtha' yas par go bar mdzad pa*). Under the tenth, "because it comprises [all] qualities", he cites the *Tathāgataguhya* on the sixty qualities of the Buddha's voice.

At folio 143a4, Vasubandhu gives a definition of the term "treatise" (*śāstra*), and cites, without attribution, a verse:

ñon moṅs dgra rnams ma lus 'chos pa daṅ,
ṅan 'gro srid las skyob pa gaṅ yin te,
'chos skyob yon tan phyir na bstan bcos te,
gñis po 'di dag gźan gyi lugs la med.

The same verse is cited by Candrakīrti in his *Prasannapadā*:[83]

yac chāsti vaḥ kleśaripūn aśeṣān, saṃtrāyate durgatito bhavāc ca,
tac chāsanāt trāṇaguṇāc ca śāstraṃ, etad dvayaṃ cānyamateṣu nāsti.

It is also cited by Guṇaprabha in his *Pañcaskandhavivaraṇa*, which is a commentary on Vasubandhu's *Pañcaskandhaprakaraṇa*.[84] Guṇaprabha ascribes it to Ācārya Āryadeva (slob dpon 'Phags pa lha).

Vasubandhu cites the *Arthavistara*, an important sūtra of the (Mūla)-Sarvāstivādins, three times (140a8; 134b6; 134a3).[85] At folio 144b5, he cites and explains a verse on how the Dharma is no longer properly explained, and refers to two losses: the loss of the letter and spirit of the Āgama, and the loss of understanding. Similar sentiments are expressed in the final verses of the *Abhidharmakośa* (8:39, 41).

83. Louis de LA VALLÉE POUSSIN: *Madhyamakavṛttii: Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna*, repr. Osnabrück 1970, p. 3,3-4. According to LA VALLÉE POUSSIN, n. 3, the verse is missing in the Tibetan.

84. P5568, Vol. 114, *sems tsam, hi*, 68a8. The verse is also cited at Bu ston (OBERMILLER) I 42.

85. J.-U. HARTMANN has identified Sanskrit fragments of this text from Central Asia, and demonstrated that it belonged to the *Ṣaṭsūtrakanipāta*: see his "Fragmente aus dem Dīrghāgama der Sarvāstivādins" in ENOMOTO, HARTMANN, and MATSUMURA: *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*, Göttingen 1989, pp. 40-46.

III. *Sources of the* Vyākhyāyukti

Citations from the canon of the Śrāvakas

All of the "Hundred Extracts" are culled from the scriptures of the Śrāvakayāna. In addition to the "Hundred Extracts", in the *Vyākhyāyukti* Vasubandhu cites briefly or refers to numerous other sūtras. Those referred to in Chapters 1 and 2 belong exclusively to the canon of the Śrāvakas; those cited or referred to in Chapters 3, 4, and 5 belong to both the canon of the Śrāvakas and to the Mahāyāna. Chapter 5 has relatively few citations. As a whole, most of the citations and references are from the scriptures of the Śrāvakayāna. Most citations are in prose. As in his *Abhidharmakośabhāṣya*, *Pratītyasamutpādādivibhaṅganirdeśa*, and *Gāthārthasaṃgrahaśāstra*, Vasubandhu cites verses under the rubric *gāthā*.

The specific source of the "Hundred Extracts" and the other citations, with a very few exceptions, is the canon of the (Mūla)Sarvāstivādins. This can be established by their phraseology. For example, extract § 2, on the Buddha's declaration of his enlightenment, corresponds to a passage in the Mūlasarvāstivādin *Saṅghabhedavastu*, as does the citation from the **Cetaḥparyāyābhijñānirdeśa* (see Appendix 5.1) as amplified by Guṇamati.[86] Furthermore, Vasubandhu cites by title a number of sūtras which, so far as I know, are unique to the (Mūla)Sarvāstivādin tradition, such as the *Arthavistara*, the **Jaṭila*, the *Paramārthaśūnyatā*, the *Māyājāla*, and the *Hastatāḍopama Sūtras*.[87] The *Paramārtha-śūnyatā*, the *Hastatāḍopama*, and the **Jaṭila* (under the title *Bimbisāra*) *Sūtras* are also cited by Vasubandhu in his *Abhidharmakośabhāṣya*, as are many of the sūtras cited without title. The (Mūla)Sarvāstivādin affiliation also holds for the citations in Guṇamati's *Ṭīkā*, since Guṇamati simply amplifies the references given by Vasubandhu. It also holds for the *Abhidharmakośabhāṣya*[88] and the other works of Vasubandhu to be mentioned below.

86. I suspect that this is a reference to a section of a larger work (whether sūtra or vinaya), rather than the title of an independent work.

87. For the *Jaṭilasūtra* (known also as the *Bimbisāra-* or *Bimbisārapratyudgamana-sūtra*), see Peter SKILLING, *Mahāsūtras: Great Discourses of the Buddha*, Vol. II, Parts I & II, Oxford 1997, pp. 267-333 (for the title *Jaṭilasūtra*, see p. 278). For the *Māyājālasūtra* see *ibid.*, pp. 227-65.

88. Cf. Bhikkhu PĀSĀDIKA, "Über die Schulzugehörigkeit der Kanon-Zitate im Abhidharmakośabhāṣya," in H. BECHERT (ed.): *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur*, Part 1, Göttingen 1985, pp. 180-90.

The "few exceptions" are citations from the recensions of other schools. As in his *Abhidharmakośabhāṣya* and *Karmasiddhiprakaraṇa*, in such cases Vasubandhu usually, but not always, names the school in question (see Appendix 5.2). An interesting example is at folio 33a1, where, after analysing the phrase *svarthaṃ suvyañjanam*, Vasubandhu notes that "some recite *sa-arthaṃ sa-vyañjanam*" (*kha cig ni don daṅ ldan pa daṅ, tshig 'bru daṅ ldan pa źes 'don te*). Here neither Vasubandhu nor his commentator Guṇamati say who these "some" are, but the reading agrees with that of the Theravādin tradition, *satthaṃ sabyañjanaṃ* (*Majjhimanikāya* I 179,7, etc.).

Citations from the scriptures of the Mahāyāna

A list of Mahāyāna scriptures cited by title is given in Appendix 6. In addition, Vasubandhu cites several without title. The *Saṃdhinirmocana* is also cited by Vasubandhu in his *Karmasiddhiprakaraṇa* and referred to in his *Pratītyasamutpādādivibhaṅganirdeśa*.

Sources of Vasubandhu's methodology

It is probable that Vasubandhu derived most of his terminology and methodology from earlier works, and that his originality lay in his arrangement and use of traditional material. He makes frequent references to *āgama* (*luṅ*: see Appendix 5.1), sometimes in verse; in most cases the style and phrasing of the citations shows that he does not mean the canonical *Āgamas*, but is referring to an unidentified exegetical tradition. As is common in Buddhist *śāstra* literature, Vasubandhu occasionally refers to the opinions of "some" (*kha cig* = *kecit*: 67a6; 95b8) or "others" (*gźan dag* = *anya*: 80b8, in verse; 112b4). As noted above, the *Vyākhyāyukti* contains many other verses in a non-canonical style; whether any of these were composed by Vasubandhu remains to be determined.

As a manual of exegesis. the *Vyākhyāyukti* may be compared with the Pāli *Nettipakaraṇa* of the pre-Buddhaghosa Theravādin tradition, so far as I know the only other major treatise devoted to this subject that has come down to us. Apart from the occasional use of similar terms, such as *saṃkleśabhāgīya*, and a similar interpretation of the *mahāpadeśa*, which might derive from a common source, I have not noticed any striking correspondences between the two texts (but a thorough study remains to be made). Exegesis is also dealt with by Asaṅga in his

Yogācārabhūmi[89] and in the *Sāṃkathyaviniścaya*, the last chapter of his *Abhidharmasamuccaya*.[90] A passage in the latter employs categories similar to those of the *Vyākhyāyukti* (36b5-37a1).[91] Only a thorough comparison of these texts will reveal their relationship.

IV. *Translators and Translation*

Since more or less the same team of translators rendered all three works into Tibetan, we are presented with a unified body of work. The works are listed in the *lDan* (or *Lhan*) *dkar Catalogue* of the early 9th century.[92] Viśuddhasiṃha and Devendrarakṣita were also responsible for the Tibetan version of Vasubandhu's *Karmasiddhiprakaraṇa* (P5563; KSP pp. 174-75) and the accompanying *Ṭīkā* by Sumatiśīla (P5572; KSP p. 175), as revised by Śrīkūṭa (dPal brtsegs).

I have not been able to find any biographical information for any of the translators, who also worked on the following texts:[93]

Viśuddhasiṃha *et al.*: P166 (*dhāraṇī*); 351 (id.); 831; 855; 856; 874; 973
Viśuddhasiṃha, Sarvajñadeva, Prajñāvarman, Ye śes sde, dPal brtsegs: P767
Viśuddhasiṃha, dPal brtsegs: P5593 (Yaśomitra's *Abhidharmakośavyākhyā*)
Śākyasiṃha, Devendrarakṣita: P940
Viśuddhasiṃha, Devendrarakṣita: P935
Devendrarakṣita: P994
Devendrarakṣita, Jinamitra, *et al.*: P827
Devendrarakṣita, Vidyākaraprabhā:[94] P141 (*dhāraṇī*), 508 (id.)
Mañjuśrīvarman *et al.*: P367 (*dhāraṇī*)
Sarvajñadeva, dPal brstegs: P891; 896; 923; 999; 1013
Sarvajñadeva *et al.*: P1030 (*Vinayavastu*); 1034 (*Bhikṣuṇīvinayavibhaṅga*).

89. Cf. WAYMAN: "Doctrinal Affiliation," p. 203.
90. Ed. Pralhad PRADHAN, Santiniketan 1950, pp. 102 foll.; French translation by Walpola RAHULA: *Le Compendium de la Super-doctrine (Philosophie) (Abhidharma-samuccaya) d'Asaṅga*, Paris 1971, pp. 177 foll.
91. PRADHAN, p. 103,9-11; RAHULA, pp. 178-79. Cf. also *Abhidharmasamuccayabhāṣya*, 142,5-9.
92. That is, the *Vyākhyāyukti* and Guṇamati's *ṭīkā*: Marcelle LALOU, "Les textes bouddhiques au temps du roi Khri-sroṅ-lde-bcan", *Journal Asiatique* 1953, §§ 649, 650 (in section XXIV, *rnam par śes pa'i bstan bcos*): [649] *rnam par bśad pa'i rigs pa*, 1800 *ślokas*, 10 *bampos*; [650] *rnam par bśad pa'i 'grel pa, yon tan blo gros kyis mdzad pa*, 4500 *ślokas*, 15 *bampos*. I suspect the *Sūtrakhaṇḍaśata* is included with the *Vyākhyāyukti*.
93. For this list I have used the catalogue volumes of the Otani reprint of the Peking Kanjur and Tanjur.
94. Vidyākaraprabhā worked with dPal brstegs: P402, 432, 433.

The corpus of their work shows that the translators collaborated with the well-known Jinamitra, Prajñāvarman, dPal brtsegs, and Ye śes sde on the translation of Dhāraṇī and Sūtra, the latter both of the Mahāyāna and Śrāvakayāna (and, in the case of Sarvajñadeva, on the *Vinaya*). Their activity belongs the period of intensive translation during the "First Propagation" (*sṅa dar*) of Buddhism in Tibet, in about the beginning of the 9th century. Their familiarity with the thought of Vasubandhu shows itself in a lucid rendering, equal to the best standards of Tibetan translation.

V. *The Influence of the* Vyākhyāyukti

Influence in India (1): The Tarkajvālā *of Bhavya*

The *Tarkajvālā* is an encyclopædic work composed by Bhavya (circa 500-70?) as a commentary on his *Madhyamakahṛdayakārikās*.[95] It contains an important defense of the Mahāyāna, which in some cases seems to rely on the *Vyakhyāyukti*.[96] At one point Bhavya cites a verse list of sūtra titles that appears to be from the *Vyakhyāyukti*:[97]

(VyY 114b3)	(*Tarkajvālā* 180a5)
bla ma kun dga' 'od sel daṅ,	*bla ma kun dga' pa ta li,*
sdug bsṅal phuṅ ston sa ston daṅ,	*sdug bsṅal phuṅ po sa ba daṅ,*
'char ka stoṅ ñid chu las skyes,	*'char byed skyod pa 'chaṅ ba daṅ,*
gaṅ po sa mtsho chu śiṅ daṅ,	*gaṅ po spaṅs par ma pa daṅ,*
mya ṅan 'das daṅ yul 'khor sruṅ,	*mya ṅan 'das laṅ yul 'khor skyoṅ,*
'phro ba'i mdo daṅ de bźin gźan,	*źes bya gźan yaṅ 'gro ba'i mdo,*
yaṅ dag bsdus pa'i gźi ñams phyir,	*rtsa ba'i sdud pa ma tshaṅ bar,*
mtsha' dag min par rtogs pa yin,	*rgyas pa min par rtogs par bya.*

Influence in India (2): The Arthaviniścayasūtranibandhana

The *Arthaviniścayasūtranibandhana* (Arthav-n) is a commentary on the *Arthaviniścayasūtra*, a long compendium of many of the basic terms and categories of Buddhism. The *Nibandhana*, composed by Vīryaśrīdatta at

95. For references to Bhavya and his date and work, see Peter SKILLING, "A Citation from the **Buddhavaṃsa* of the Abhayagiri School," *Journal of the Pali Text Society* XVIII (1993), pp. 168-69.

96. It is possible that some of Bhavya's material is taken from a common source, rather than directly from Vasubandhu. The extent of his debt to Vasubandhu can only be judged when the two works have been properly edited.

97. P5256, Vol. 96, *dbu ma, dza.*

Nālandā during the reign of King Dharmapāla (latter half of the 8th century),[98] cites or paraphrases the *Vyākhyāyukti* a number of times. Vīryaśrīdatta cites three verses from the *Vyākhyāyukti*, without naming his source:

(1) (Arthav-n 72,4) *tathā ca āha:*
śrutvā sūtrasya māhātmyaṃ śrotur ādarakāritā,
śravaṇodgrahaṇaṃ syād ity ādau vācāṃ prayojanam.

(VyY 34a1) *'dir smras pa:*	(VyY133a7) *sñar:*
mdo don che ba ñid thos na,	*mdo sde'i che ba ñid thos na,*
ñan pa daṅ ni 'dzin pa la,	*mñan pa daṅ ni bzuṅ ba la,*
ñan pa po ni gus byed pas,	*ñan pa po ni gus byed 'gyur,*
thog mar dgos pa brjod par bya.	*de phyir thog mar dgos* (corr. from *dgoṅs*) *pa brjod. ces bstan pa yin.*

This verse is cited by Bu ston (OBERMILLER) I, p. 17.

(2) (Arthav-n 77,2) *yathoktam:*
aiśvaryasya samagrasya rūpasya yaśasaḥ śriyaḥ,
jñānasyātha prayatnasya ṣaṇṇāṃ bhaga iti śrutiḥ.

(VyY 46b7) *'dir bśad pa:*
dbaṅ phyug daṅ ni gzugs bzaṅs daṅ,
brtson 'grus phun sum ldaṅ pa yi,
grags daṅ dpal daṅ ye śes daṅ,
drug po dag la bcom źes bśad.

This verse is also cited by Haribhadra in his *Abhisamayālaṃkārāloka*.[99]

(3) (Arthav-n 247,5 – in verse?) *padānāṃ punaḥ piṇḍārthaḥ:*
bhaṅktvā vibandhaṃ śāstṛtvasampadaṃ yaṃ hi yena saḥ,
yathāgataḥ śāstṛkarma yac ca yaiś ca parigrahaḥ. ity etat paridīpitam iti.

(VyY 45b7 – prose) *tshig rnams kyi bsdus pa'i don de ni bgegs bcom nas ston pa phun sum tshogs pa gaṅ du gaṅ gis, ji ltar gśegs pa daṅ, ston pa'i phrin las gaṅ yin pa daṅ, gaṅ dag gis yoṅs su gzuṅ ba źes bya ba 'di yoṅs su bstan to.*

Several prose passages, such as parts of the sections dealing with the four *brahmavihāra*[100] and with the four *srota-āpattyaṅga*[101] are based on the *Vyākhyāyukti*. Otherwise, Vīryaśrīdatta relies heavily on the *Abhi-*

98. See Arthav, introduction, pp. 133-36; Arthav-n 312,3-6. I have not been able to trace any references to Vīryaśrīdatta in Tāranātha.

99. WOGIHARA: *Abhisamayālaṃkārālokā*, p. 7,27, introduced by *atha vā*.

100. Cp. Arthav-n 193,3 - 195,1 with VyY 65b8-66a8.

101. Arthav-n 240-59. Since the VyY does not deal with this subject, the parallels are scattered here and there and do not follow the same order. Cp., for example, Arthav-n 248, 5-249,5 (on the Dharma) with VyY folios 49a, 49b, and 50a; Arthav-n 250, 5-252,2 (on the Saṃgha) with VyY folio 51a; Arthav-n 256, 6-258,6 (on *śīla*) with VyY folio 82b.

dharmakośabhāṣya and Yaśomitra's *Vyākhyā* (as shown by Samtani in his notes).[102] For his interpretation of *pratītyasamutpāda*, he uses Vasubandhu's *Pratītyasamutpādādivibhaṅganirdeśa*.[103] Other passages may be traced to the *Gāthārthasaṃgrahaśāstra*, and to the commentaries on Vasubandhu's *Pañcaskandhaprakaraṇa* by Guṇamati and Pṛthivībandhu. Thus Vīryaśrīdatta's work may be described as a compendium of the thought of Vasubandhu as applied to the interpretation of the *Arthaviniścayasūtra*. Its intrinsic value is enhanced by the fact that it supplies us with examples of the Sanskrit terminology and phraseology of the *Vyākhyāyukti* and the *Pratītyasamutpādādivibhaṅganirdeśa*. Conversely, since there is no Tibetan or Chinese translation of the *Nibandhana*, doubtful readings or difficult passages in that text can be clarified by consulting Vīryaśrīdatta's sources in Tibetan translation.[104]

(A second and quite different commentary on the *Arthaviniścayasūtra*, the anonymous *Arthaviniścayaṭīkā* [P5852], which is preserved only in Tibetan translation, takes a quite different approach. A casual study shows a preference for the interpretations of Asaṅga. The only parallel to the *Vyākhyāyukti* that I have traced is the mention of the three types of pot, discussed above.)

Influence in India (3): The Abhisamayālaṃkārāloka

The *Abhisamayālaṃkārāloka* was composed by Haribhadra, who resided at the Trikūṭaka Vihāra during the reign of King Dharmapāla, and hence was roughly contemporary to Vīryaśrīdatta. Haribhadra gives five citations of verse from the *Vyākhyāyukti*. The first, which is also cited in the *Arthaviniścayasūtranibandhana* (see above), is introduced without title by the phrase *atha vā*. The second, which names the source as the *Vyākhyāyukti*, lists the five methods by which the sūtras are to be explained.[105] Haribhadra also cites *kārikās* from the *Kośa*.[106] In his

102. See also SAMTANI's introduction, pp. 134-35.

103. A reference to the Sanskrit fragments edited by TUCCI has been noted by SAMTANI. In addition there are numerous parallels to the complete Tibetan version.

104. For example, the variant *sunirjita* for Arthav-n 194, 1, *nirjita-vipakṣatvāt*, is confirmed by VyY 66a4, *mi mthun pa'i phyogs śin tu thul ba'i phyir*.

105. See above, n. 54. For the other three citations see PRAPOD & SKILLING, "Vasubandhu on Travel and Seclusion" (above, n. 56).

106. WOGIHARA 220,23; 222,2-26; 224,2; 225,7.

Sphuṭārthā Abhisamayālaṅkāravṛtti, Haribhadra cites the *Kośa* and the *Viṃśatikā.*[107]

These references show that the *Vyākhyāyukti* was studied (along with the other works of Vasubandhu) in the great monasteries of Northern India during the reign of Dharmapāla. Tibetan tradition records that Sa skya Paṇḍita studied the *Vyākhyāyukti* under Indian *paṇḍitas,*[108] which shows that the work retained its importance in India up to the 12th century. Since, however, the work has not been edited, translated, or analyzed to date, the full extent of its influence upon Indian *śāstra* literature has yet to be determined.

Influence in Tibet (1): Sa skya Paṇḍita and the Vyākhyāyukti[109]

The *Vyākhyāyukti* was one of the sources used by Sa skya Paṇḍita Kun dga' rgyal mtshan (1182-1251/2) for his *mKhas pa 'jug pa'i sgo,* which "described for the first time to Tibetans the literary values and scholastic methods of Indian Buddhists", and set forth "the three main activities of a traditional scholar: composition, teaching, and debate". The *Vyākhyāyukti,* cited by Sa paṇ, lends its structure to the second part on exposition.[110]

Influence in Tibet (2): Bu ston and the Vyākhyāyukti

Bu ston, in his renowned *History of Buddhism* (*Chos 'byuṅ*) classes the *Vyākhyāyukti* among the "Eight Treatises" of Vasubandhu (OBERMILLER, I 56-57), and describes it as "teaching the proper [method] of exposition and hearing [of the the Dharma] in the light of the doctrine

107. Bhikṣu SAMDHONG Rimpoche (ed.): *Abhisamayālaṅkāravṛtti Sphuṭārthā,* Sarnath 1977, Tibetan text, p. 118,1, 118,12-13, respectively.

108. See following section for reference.

109. The information and quotations in this section are from David JACKSON's foreword to *Mkhas pa la 'jug pa'i sgo, An introduction to the principles and concepts of Indo-Tibetan scholasticism,* Sakya Centre, Dehra Dun 1983. See also JACKSON's *The Entrance Gate for the Wise (Section III): Sa-skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate,* 2 Vols., Vienna 1987.

110. JACKSON (1987), Part I, pp. 195-96: *bśad pa la 'jug pa'i le'u,* p. 28, *rnam bśad rigs pa las.* See also Part II, Appendix I, for Glo bo mkhan chen's outline of the section.

of mind only".[111] His citations begin at the very beginning of his work (OBERMILLER, I 9), with a verse which he attributes to the *Bodhisattva-piṭaka*, also found in the *Udānavarga* and cited by Vasubandhu in both the *Vyākhyāyukti* and the *Gāthāsaṃgraha*.[112] He then cites at length the interpretation of the verse from the *Vyākhyāyukti* (a similar explanation is given in the *Gāthārthasaṃgrahaśāstra*), followed by several further citations. In his *History* he cites the *Vyākhyāyukti* by name 22 times, and cites Guṇamati's *Ṭīkā* once.[113] There are also several unattributed citations (I 38 = 97b5; I 81 = 140b7-141a1).[114]

The Vyākhyāyukti *and modern scholarship*

The *Vyākhyāyukti* has been neglected by modern scholarship, perhaps in part because it is not available in Sanskrit or in Chinese translation. Although much has been written about Vasubandhu, the *Vyākhyāyukti* is scarcely mentioned. The only early scholar who seems to have consulted it extensively was OBERMILLER, who, in his translation of Bu ston's *History* (see above), meticulously traced the *Vyākhyāyukti* references. LAMOTTE, in the introduction to his *Le Traité de l'Acte* (p. 176) describes the *Vyākhyāyukti* as "un ouvrage lexicologique", while

111. *de ltar yin yaṅ bśad ñan 'thad par ston pa rnam bśad rigs pa*: Bu ston rin chen grub, *Bu ston chos 'byuṅ*, Gaṅs ljoṅs śes rig gi ñiṅ bcud, Kruṅ go bod kyi śes rig dpe skrun khaṅ 1988, p. 31,20.

112. *Bodhisattvapiṭaka*, Chap. XI (Ulrich PAGEL: *The Bodhisattvapiṭaka: Its Doctinres, Practices and their Position in Mahāyāna Literature*, Tring (UK) 1995 (Buddhica Britannica Series Continua V), pp. 341, 344; *Udānavarga* 22:6; *Vyākhyāyukti* 136b3; *Gāthāsaṃgraha* 240b4; *Gāthārthasaṃgrahaśāstra* 257a6; also cited at Śamathadeva, *Abhidharmakośa-upāyikāṭīkā*, P5595, Vol. 118, *tu*, 51b2.

113. See OBERMILLER's Index, Part II, p. 230.

114. A study of the influence and application of the *Vyākhyāyukti* and its principles in the Land of Snows is a chapter of Tibetan intellectual history that remains to be written, lying beyond the range of this already bloated monograph and the competence of its author. Suffice to add here that it was regularly cited by the great 19th century scholar Jamgon KONGTRUL (Koṅ sprul Blo gros mtha' yas, 1813-99) in his *Śes bya mtha' yas pa'i rgya mtsho*: see for example Jamgön KONGTRUL Lodrö Tayé, *Myriad Worlds: Buddhist Cosmology in Abhidharma, Kālacakra and Dzog-chen*, translated by the International Translation Committee of Kunkhyab Chöling founded by the V.V. Kalu Rinpoché, Snow Lion Publications, Ithaca (New York) 1995, pp. 88-89; *Buddhist Ethics*, translated by the International Translation Committee founded by the V.V. Kalu Rinpoché, Snow Lion Publications, Ithaca (New York) 1998, pp. 68, 76, etc.

ANACKER calls it a "history of the Buddhist Canon".[115] Both descriptions are inaccurate. A better one is offered by Hajime NAKAMURA: the *Vyākhyāyukti* "teaches how to interpret and explain the content of a sūtra. In the fourth chapter of this work the assertion that Mahāyāna cannot be considered as Buddhism is set forth and Vasubandhu refuted it".[116]

Exceptions to the neglect include an article by José Ignacio CABEZÓN, "Vasubandhu's *Vyākhyāyukti* on the Authenticity of the Mahāyāna *Sūtras*"[117] and the work of Kazunobu MATSUDA and other Japanese scholars.[118]

VI. *Conclusions: The Importance of the* Vyākhyāyukti

As a source for Āgama *studies and sūtra citations*

In the "Hundred Extracts", we have 109 citations from the (Mūla)-Sarvāstivādin scriptures, selected for their significance by Vasubandhu himself. Most of them are repeated in full in Guṇamati's *Ṭīkā*. In the *Vyākhyāyukti*, there are many other citations; though generally these are very brief, they are frequently amplified by Guṇamati. In addition, the *Vyākhyāyukti* contains numerous references to sūtra titles or to personages; in some cases where Vasubandhu gives only the title, Guṇamati supplies a citation which helps us to identify the sūtra. A number of the citations are not found in the *Abhidharmakośa* or other works of either Vasubandhu or the Vaibhāṣika tradition. In addition, there are occasional references to the scriptures or interpretations of other schools, and references to and citations of Mahāyāna scriptures.

As a source for Mahāyāna studies

The study of the origins of the Mahāyāna and its relationship to the Śrāvakayāna is one of the most important and challenging fields of

115. ANACKER, *op. cit.*, p. 1; p. 155, n. 62.

116. NAKAMURA, *Indian Buddhism*, p. 271.

117. In Jeffrey R. TIMM (ed.): *Texts in Context: Traditional Hermeneutics in South Asia*, Albany 1992, pp. 221-43.

118. See (all in Japanese) the two articles by Susumu YAMAGUCHI mentioned by NAKAMURA, and Kazunobu MATSUDA, "Buddha's Teaching and its Meaning based on Passages in the Vyākhyāyukti by Vasubandhu," *Journal of Buddhist Studies and Humanities, Otani University*, 63-1 (1983), pp. 79-80; "On the Two Truths in the Vyākhyāyukti by Vasubandhu, Notes on Vasubandhu – Part Two," *Journal of Indian and Buddhist Studies* 33-2 (1985), pp. 750-56.

Buddhist studies. The *Vyākhyāyukti* is one of the few Indian works extant that treats at length with the validity of the Mahāyāna and its relationship to the Śrāvakayāna scriptures, in the form of a highly literate debate.[119] It is thus a primary source for studies on this subject.

As a source for "Vasubandhu studies"

On the evidence of his *Abhidharmakośa* alone, Vasubandhu has been rated one of the most learned and interesting Buddhist thinkers of all time. Since the *Vyākhyāyukti* is a mature, confident, and comprehensive work, it cannot be ignored in future studies on Vasubandhu. As noted above, controversy remains about who he was, when he lived, his relationship to Asaṅga and the Mahāyāna, and to the "Elder Vasubandhu". The present study shows that the works of Vasubandhu's later period are all interrelated, and that they are related to his earlier *Kośabhāṣya*. In order to gain a deeper insight into the development of Vasubandhu's thought, we need proper critical editions of these works, and – since they cannot be fully appreciated in isolation – a thorough concordance. This would put "Vasubandhu studies" on a firm footing.[120]

As a manual of exegesis

The three points listed above should be sufficient to establish the importance of the *Vyākhyāyukti*. But they must be subordinated to the purpose (*prayojana*) of the text itself.[121] The *Vyākhyāyukti* sets out the principles of exegesis or hermeneutics. Needless to say, the principles of exegesis described by Vasubandhu may be applied not only to the sūtras that he cites, but to Buddhist literature in general.

On the basis of these points, I venture to state that the *Vyākhyāyukti* can no longer be safely ignored, and that it is one of the most important Buddhist works remaining to be studied.

119. Another is Bhavya's *Tarkajvālā*, which depends for some of its ideas on the *Vyākhyāyukti*.

120. I am preparing a critical edition of the three works of the "*Vyākhyāyukti* literature".

121. We might say that while the emphasis of the *Kośa* is the clarification of categories and classifications (by nature of its being an Abhidharma text), the emphasis of the *Vyākhyāyukti* is meaning and interpretation (*dgoṅs pa*, *abhiprāya*).

Appendices

Appendix 1: Concordance of the first ten extracts

Chapter 1

[1] VyY-sū 19a3-6; VyY 32a3 foll.; VyY-ṭ 2b1
On hearing and realizing the Dharma; parallel to *Aṅguttaranikāya* V 6, 1-6, on *sutadhana*.

Chapter 2

Four extracts "in praise of the Buddha" (VyY 45b5, *saṅs rgyas kyi bsṅags pa las brtsams nas ni ... mdo sde'i dum bu bźi dag ste*):

[2] VyY-sū 19a6-7; VyY 45b7; VyY-ṭ 20a1
The "ten epithets of the Buddha" = *Arthaviniścayasūtra* 45,9-11

[3] VyY-sū 19a7-19b1; VyY 47a1-48a3; VyY-ṭ 22b5
On the Buddha's proclamation of his enlightenment = *Saṅghabhedavastu* I 136,9-13

[4] VyY-sū 19b1-3; VyY 48a3-b5; VyY-ṭ 23b7
On the Buddha as "tamer of the untamed"; parallel spoken by King Pasenadi in the *Aṅgulimālasutta*, *Majjhimanikāya* 86, II 102,19.

[5] VyY-sū 19b3; VyY 48b5-49a5; VyY-ṭ 26a3
"The Tathāgata is a knower of the path ..." = *Vinayavastuṭīkā*, P5615, Vol. 122, *'dul ba'i 'grel pa*, *dzu*, 347a4. Cf. *Majjhimanikāya* 107, III 6,8.

Three extracts "in praise of the Dharma" (VyY 49a5, *chos kyi bsṅags pa las brtsams na*[*s*] *ni ... mdo sde'i dum bu gsum ste*):

[6] VyY-sū 19b3-4; VyY 49a7-50a3; VyY-ṭ 27a5
Stock description of the Dharma = *Arthaviniścayasūtra* 45,12-46,1

[7] VyY-sū 19b5-6; VyY 50a3-50b2; VyY-ṭ 28a2

[8] VyY-sū 19b6-7; VyY 50b2-8; VyY-ṭ 30a2
One extract "in praise of the Saṃgha" (VyY 50b8, *dge 'dun gyi bsṅags pa las brtsams nas ni ... mdo sde'i dum bu ste*):

[9] VyY-sū 19b7-8; VyY 50b8-51b2; VyY-ṭ 30b3
Stock description of the Saṃgha = *Arthaviniścayasūtra* 46,3-4
One extract on "the side of defilement" (saṃkleśapakṣa) (VyY 51b2, *kun nas ñon moṅs pa'i phyogs las brtsams nas ni ... mdo sde'i dum bu ste*):

[10] Vy-sū 19b8-20a5; VyY 51b2-52a2; VyY-ṭ 31a4

Appendix 2: Verses in the Vyākhyāyukti

Appendix 2.1. Saṃgrahaśloka

Chapter 1:	44b6; 45a5
Chapter 2:	50b6; 80b3; 80b7
Chapter 3:	100b2; 109b5
Chapter 4:	123a8
Chapter 5:	134a2; 146b6; 148b6; 152a5; 152b5.

Appendix 2.2. Introductory phrases to verses

'di ltar smras pa: 34a1 (= *Arthaviniścayasūtranibandhana*: see above)
'dir smras pa: 33b5 (= *Abhisamayālaṃkārāloka*: see above); 34a5; 59b5; 60b1

'dir: 45a7
'dir yaṅ: 55a7
'dir yaṅ smras pa: 61a2, 8; 65b5; 78b2; 87b8
'dir yaṅ bśad pa: 110b6; 127a7; 141a1
'dir bśad pa: 46b7 (= *Arthaviniścayasūtranibandhana*: see above); 49b6
de la: 69b1
rnam graṅs gźan yaṅ: 50a7; 80b4
gźan yaṅ: 48a8
gźan yaṅ go rims bźin: 48a7
gźan yaṅ smras pa: 69b3
yaṅ 'dir bśad pa: 112b5
yaṅ gźan dag na re: 80b4
yid ches pa'i luṅ las: 87b1
luṅ las ni: 60b2; 69b6

Appendix 2.3. Verses without introduction:

45b2; 104a5; 106a5; 142a7; 144a3; 144a5; 144b1, 2, 3; 144b5; 145a7; 147a3, 5; 147b1, 4; 148a1; 148b7; 149a5, etc.

Appendix 3: Thirteen terms with diverse meanings

[1]	VyY 38b4:	*gzugs*	= *rūpa*
[2]	VyY 38b6:	*mtha'*	= *anta*
[3]	VyY 39a2:	*mchog*	= *agra*
[4]	VyY 39a8:	*'jig rten*	= *loka*
[5]	VyY 39b4:	*zaṅ ziṅ*	= *āmiṣa*
[6]	VyY 39b7:	*'byuṅ ba*	= *bhūta*
[7]	VyY 40a4:	*pā da*	= *pada*
[8]	VyY 40b2:	*chos*	= *dharma* (cited at Bu ston I, p. 18)
[9]	VyY 41a2:	*spaṅs pa*	= *prahāṇa*
[10]	VyY 41a6:	*tshul*	= *nyāya*
[11]	VyY 41b4:	*las kyi mtha'*	= *karmānta*
[12]	VyY 42a2:	*phuṅ po*	= *skandha*
[13]	VyY 42a5:	*bsdu pa*	= *saṃgraha*

Appendix 4: Concordance of Pāli and Sanskrit Titles

Titles are given only when the correspondence between versions is certain, in traditional order of Pali *Nikāyas*, by Sutta number for *Dīghanikāya* (DN) and *Majjhimanikāya* (MN), by Pali Text Society volume and page numbers for *Saṃyuttanikāya* (SN) and *Aṅguttaranikāya* (AN). When possible a restored Sanskrit title is given (otherwise unattested or tentative titles being preceded by an asterisk). Further details can be found under the appropriate titles in Appendix 5.

Dīghanikāya

DN 16	*Mahāparinibbāna-su*	= *Mahāparinirvāṇa-sū*
DN 17	*Mahāsudassana-su*	= *Mahāsudarśana-sū*
DN 34	*Dasuttara-su*	= *Daśottara-sū*

Majjhimanikāya		
MN 13	*Mahādukkhakkhandha-su*	= *(Prathama-)Duḥkhaskandhika-sū
MN 14	*Cūḷadukkhakkhandha-su*	= **Duḥkhaskandha-nirdeśa* (?)
MN 28	*Mahāhatthipadopama-su*	= *Hastipadopama-sū*
MN 61	*Ambalaṭṭhikā-rāhulovāda-su*	= *Rāhula-sū*
MN 78	*Samaṇamaṇḍikā-su*	= **Pañcāṅgasthapati-sū*
MN 82	*Raṭṭhapāla-su*	= *Rāṣṭrapāla-sū*
MN 107	*Gaṇakamoggallāna-su*	= **Gaṇaka-sū*
MN 108	*Gopakamoggallāna-su*	= **Gopaka-sū*
MN 115	*Bahudhātuka-su*	= *Bahudhātuka -sū*
MN 121	*Cūḷasuññatā-su*	= *Śūnyatā-sū*
MN 139	*Araṇavibhaṅga-su*	= *Araṇa-sū*
Saṃyuttanikāya		
SN III 65-66	*Sammāsambuddha-su*	= *Arhat-sū*
SN III 86	*Khajjanīya-su*	= *bZa' ba lta bu'i mdo*
SN III 105-6	*Ānanda-su*	= *Pūrṇa-sū*
SN V 154-58	*Bhikkhunīvāsaka-su*	= *Bhikṣuṇī-sū*
SN V 320-22	*Vesālī-su* (also *Vin* III 68)	= *Ri dags zlog gi mdo*
Aṅguttaranikāya		
AN I 229	*Gadrabha-su*[122]	= **Gardabha-sū*
AN IV 402-5	*Silāyūpa-su*	= **Acandrikāputra-sū* (?)
AN IV 162-66	*Uttara-su*	= *Uttara-sū*
AN IV 100-6	*Suriya-su*	= *Saptasūryodaya-sū*

Appendix 5. Śrāvakayāna sources and references

Conventions: In Appendices 5 and 6 references are given in the order VyY-sū, VyY, VyY-ṭ. References without any preceding siglum are to the primary text, VyY. References are given first by known or restored (indicated by preceding asterisk) Sanskrit title, followed by Tibetan title for those for which the Sanskrit is unknown. When the source of a citation is known but not given by title in the text, the title is enclosed within brackets. Secondary elements of titles (*Prathama-*, *Ārya-*, etc.) are placed in parentheses. Further: -[sū] indicates that *-sūtra* is not included in title as cited; (vs) = verse; (?) indicates a doubtful restoration or possible parallel, etc.; *aṅga* indicates one of the twelve *aṅgas* of the Buddha's teaching; = indicates parallels rather than exact equivalents. When minor corrections have been made to the Tibetan of the Peking edition, the original reading follows the corrected form in curling brackets: { … }.

Appendix 5.1. Literary references

*Acandrikāputra-sū (?): Ma zla ba'i bu mo'i mdo (VyY-ṭ Ma zla ba'i bu mo'i bu)
= AN IV 402-5, Silāyūpa-su, in which a Candikāputta plays a role
37a3; VyY-ṭ 10b6, 7

Adbhutadharma, aṅga: rMad du byuṅ ba'i chos kyi sde
VyY-sū 31b6; VyY 97b1; VyY-ṭ 122b5; 124b1 (def.)

122. Title from *Syāmaraṭṭhassa Tepiṭakaṃ*, Vol. 20, p. 308 penult.

(Prathama-)Adbhuta-sū: rMad du byuṅ ba daṅ po'i mdo
127b6 (= DN II 109; AN IV 307); VyY-ṭ 159a4
*Anāgāmi-sū: Phyir mi 'oṅ ba'i mdo
VyY-ṭ 153a2
Abhidharma: Chos mṅon pa
VyY-sū 25b8; VyY 77a4; 97b3; 124b1; VyY-ṭ 86a1; 124b5, 7; 162a7
Abhidharmakośa: Chos mṅon pa'i mdzod
VyY-ṭ 181a8
Abhivinaya: 'Dul ba mṅon pa
VyY-sū 25b8; VyY 77a4; VyY-ṭ 86a1; 162a7
Araṇa-sū: Ñon moṅs pa med pa'i mdo = MN 139, Araṇavibhaṅga-su
74a8; VyY-ṭ 79a5 = MN III 230,15-17
Arthavistara: Don rgyas pa = P984, Vol. 39
134b6; [43a8 (= P984, Vol. 39, mdo, śu, 198a2); 74a2 (= VyY-sū no. 67); 134a3; 140a8]; VyY-ṭ 166a7
Arhat-sū: dGra bcom pa'i mdo = SN III 65, Sammāsambuddha-su
127b1; VyY-ṭ 157a8; 158a5
Avadāna, aṅga: rTogs pa brjod pa'i sde
VyY-sū 31b5; VyY 97a6; 141a1 (see Nanda, Gopāla); VyY-ṭ 122b5; 123b8 (def.). See also Dīrghala-.
Āgama: Luṅ
33b2; 34b1; 36a6; 36b5; 44a1; 48b2; 49b8; 51a8; 54a5; 55b4; 57a3; 58a1; 60b2 (vs); 62b4 (vs); 65b6; 69b6 (vs); 74b6; 76a1; 76b5; 77b7; 79a4; 81b4; 87b1 (vs); 103a8; 104a4; 112b7; 116b2, 3; 125b1; 145a3, 7; VyY-ṭ 6a3; 58a6; 92b8; 93a1; 94a6; 133b4; 134a1, 3, 6; 147b8; 148a1, 2
Ānanda-sū: Kun dga' bo'i mdo
114b3; 114b7
Āyuḥparyanta-[sū]: Tshe'i mtha' = P973, Vol. 39
116b4
Āryasatya-sū: 'Phags pa'i bden pa'i mdo sde
124b8; VyY-ṭ 153b4 (= SN V 425,14-17, etc.)
Itivṛttaka, aṅga: De lta bu byuṅ ba'i sde
VyY-sū 31b6; VyY 97a7; VyY-ṭ 122b5; 124a5 (def.); 124b5
Uttara-sū: bLa ma'i mdo = AN IV, Uttara-su (cf. uddāna p. 172,15, Uttaro)
114b3; 114b4 (= AN IV 166,7-10); 115a3
Udāna, aṅga: Ched du brjod pa'i sde
VyY-sū 31b5; VyY 97a4; VyY-ṭ 122b5; 123b6 (def.)
[Udānavarga][123]
36a8 (= Uv 27:25ab, 26ab); 40a5 (= Uv 26:29b); 40a7 (= Uv 4:1ab); 103b7 (=Uv 1:3); 40b1 (= Uv 29:25ef, 27ef, 29ef, 31ef); 53a8 (= Uv 28:21); 104a1 (= Uv 26:9); 113b7 (= Uv 23:17); 114a1 (= Uv 29:24); 118a2 (= Uv 29:24a); 118a2 (= Uv 29:23a); 125a4 (= Uv 29:24a); 136b3 (= Uv 22:6). See also Gāthā.
Udāyi-sū: 'Char ka'i mdo
114b3; 115b1 (cp. SN IV 224,29-30?); VyY-ṭ 162a6; 163a4

123. References are to Franz BERNHARD (ed.): *Udānavarga*, Göttingen, Vol. I, 1965, Vol. II, 1968 (Sanskrittexte aus den Turfanfunden X) = Uv.

Uddāna: sDom
VyY-sū 25a4
-gāthā: - gyi tshigs su bcad pa 41a7; 61b5; VyY-ṭ 51a6
Upadeśa, aṅga: bsTan la dbab pa bstan pa'i sde
VyY-sū 31b6; VyY 97b2; VyY-ṭ 122b5; 124b7 (def.)
Upāli-sū: Ñe bar 'khor [ba'i] mdo sde
VyY-ṭ 147b7
Ekottara: gCig las 'phros pa
116b5
*Kadalī-sū: Chu śiṅ gi mdo
114b3; 115b8
*Kapiñjala-jātaka: Goṅ ma sreg gi skyes pa'i rabs (cf. Mahāvyutpatti [Sakaki] 4892)
VyY-ṭ 124a6
*Gaṇaka-sū: rTsis mkhan [gyi] mdo = MN 107, Gaṇakamoggallāna-su
VyY-ṭ 171a8
*Gati-sū: 'Gro ba'i mdo
114b3; 116a5; VyY-ṭ 153a2, 3
*Gardabha-sū: Luṅ boṅ gi mdo = AN I 229, Gadrabha-su
51b5; VyY-ṭ 31a7 (= AN I 229,11-25)
Garbhāvakrānti [-sū]: mṅal {mal} du 'jug pa
116b3; VyY-ṭ 153a2
Gāthā: Tshigs su bcad pa
33a6 (see Mārokta-); 51b6; 68b7 (= Uv 26:10d); 73a1 (= Uv 30:33); 73a5; 84a4; 114a7; 118a2 (= Uv 29:24a); 118a2 (= Uv 29:23a); 123b3; 125a4 (= Uv 29:24a); 128a7 (dGe 'dun phal chen sde pa: Mahāsāṃghika); 144b6; 150b1
VyY-ṭ 48b8; 75a8 (yathoktaṃ sthavirāniruddhena); 100b1, 3; 130a7; 148b3
-aṅga: - pa'i sde: VyY-sū 31b5; VyY 97a3; VyY-ṭ 122b4; 123b5 (def.)
Geya, aṅga: dByaṅs kyis bsñad pa'i sde
VyY-sū 31b5; VyY 40b7; 97a1, 2; 140a4; VyY-ṭ 122b4; 122b7 foll. (def.)
*Gopaka-sū: Sa mtsho'i mdo (cf. Mahāvyutpatti 1071, Gopī [pā] = Sa 'tsho ma) = MN 108, Gopakamoggallāna-su
114b3; 115b6 (= MN III 13,26-32); cf. Śamathadeva, mṅon pa'i bstan bcos, thu, 111b4
*Cetaḥparyāyābhijñā-nirdeśa: Sems kyi rnam graṅs mṅon par śes pa bstan pa
37a8 (cf. Saṅghabhedavastu [Gnoli] II 248,21); VyY-ṭ 10a7
Jaṭila-sū: Ral pa can gyi mdo sde = Bimbisārapratyudgamana-sū, P955, Vol. 38
[VyY-sū 20b5]; VyY 55b5
Jātaka, aṅga: sKyes pa'i rabs kyi sde
VyY-sū 31b6; VyY 97a8; VyY-ṭ 122b5; 124a6 (def.). See also Kapiñjala-, Sunetra-.
Tripiṭaka: sDe snod gsum
VyY-ṭ 124b5, 7
Daśottara[-sū]: bCur bskyed pa = DN 34, Dasuttara-su
44a4
Dīrghala-avadāna: Riṅ po len gyi rtogs pa brjod pa
97a7; VyY-ṭ 124a2

*Duḥkhaskandha-nirdeśa (?): sDug bsṅal gyi phuṅ po ston pa [bstan pa?]
= MN 14, Cūḷadukkhakkhandha-su
115a6 (= MN I 92.26)
*(Prathama-)Duḥkhaskandhika-sū: sDug bsṅal gyi phuṅ po can gyi mdo daṅ po
= MN 13, Mahādukkhakkhandha-su
88b3; VyY-ṭ 108a5 (= MN I 85,22-29); 108b1 (= MN I 88,6-13)
*Deva(tā)-sū: Lha'i mdo
73a8; VyY-ṭ 75b3
Dharmamudrā-sū: Chos kyi phyag rgya'i mdo
VyY-ṭ 153a3
*Nandaka[-sū]: dGa' byed
116b3
Nidāna, aṅga: Gleṅ gźi'i sde
VyY-sū 31b5; VyY 97a5; VyY-ṭ 122b5; 124b5, 6
Nipāta: Le'u
116b3; VyY-ṭ 1481, 2
*Nyagrodha-sū: Nya gro dha'i mdo
48b1; 137a7; VyY-ṭ 24b8; 168a2; 171a7
*Pañcāṅgasthapati-sū: Yan lag lṅa pa'i phya mkhan gyi mdo = MN 78, Samaṇamaṇḍikā-su
37a6 (= MN II 27,5-10); VyY-ṭ 11b2 (= MN II 26,16-22)
Paramārthaśūnyatā[-sū]: Don dam pa stoṅ pa ñid
124a7; 127b7; VyY-ṭ 159b6
Pūrṇa-sū: Gaṅ po'i mdo = SN III 105-6, Ānanda-su
114b3; 115b5 (= SN III 105,10-11)
Pratītyasamutpāda-sū: rTen ciṅ 'brel bar 'byuṅ ba'i mdo
98b2 [98b4, de ñid las; 98b7]
Pravacana, dvādaśāṅga: gSuṅ rab, yan lag bcu gñis po
VyY-ṭ 124b5
Bahudhātuka[-sū]: Khams maṅ po pa = P963, Vol. 38 = MN 115, Bahudhātuka-su
127b1; VyY-ṭ 157a8
Bimbisārapratyudgamana-sū: gZugs can sñiṅ po bsu ba['i] mdo = P955, Vol. 38
VyY-ṭ 152b8
Bhikṣuṇī-sū: dGe sloṅ ma'i mdo sde = SN V 154-58, Bhikkhunīvāsaka-su
43a3 (spoken to Ānanda); VyY-ṭ 68b6
Mahāparinirvāṇa-sū: Yoṅs su mya ṅan las 'das chen po'i mdo
= DN 16, Mahāparinibbāna-su
114b3; 116a1 (= MPS 42:17, p. 396); 116a8; VyY-ṭ 147b6
Mahāsudarśana-sū: Legs mthoṅ chen po['i] mdo sde = DN 17, Mahāsudassana-su
VyY-ṭ 147b7
Mātṛkā: Ma mo
97b3; VyY-ṭ 124b3
Mānuṣyaka-sū: Mi'i mdo
VyY-ṭ 123b5; 153a1
Māyājāla[-sū]: sGyu ma'i dra ba
126b1; VyY-ṭ 155b7

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Katya'i bu mo'i mdo
    VyY-ṭ 78b2
sKye mched so so ba'i mdo (sde)
    102b5; 109a2; 109a5; 109b6; 111a1; VyY-ṭ 132a4, 5; 140b5; 143b4
rGyan can gyi bu'i mdo sde
    81a7
Caṅ mi smra ba'i mdo
    116a6
Ci źig gsuṅ ba'i mdo
    131b5; VyY-ṭ 162a6, 7
Chu las skyes pa'i mdo (see Mahāvyutpatti 6142, Jalaja?)
    114b3; 115b4
Ñan thos la bśad pa'i mdo sde gñis
    41a6; VyY-ṭ 14b8
rTa caṅ śes bźon bzaṅs kyi chos kyi rnam graṅs
    115a6
gNas pa'i mdo
    116a7
Mig chuṅ gi mdo sde
    VyY-ṭ 147b7
dMag ldan gyi mdo
    VyY-ṭ 69a7
    bZa' ba lta bu'i mdo = SN III 86, Khajjanīya-su
    98b6 (= SN III 86); VyY-ṭ 126a1
'Od sel gyi mdo
    114b3; 115a5
Ri dags zlog gi mdo
    132b7 (= Vinaya III 68, SN V 320). Ri dags (= mṛga) zlog is a proper name equivalent to the Pali Migalaṇḍikā samaṇakuttaka at Vinaya III 68,22 foll. It also occurs at Vinayavibhaṅga (P1032, Vol. 42, 119a7 foll. as ri dags zlog dge sbyoṅ sbed.
Sa ra'i mdo
    49b1

Appendix 5.2. Proper names

Aṅgulimāla: Sor phreṅ	46b4; 113b8 (= MN II 99)
*Acandrikāputra (?): Ma zla ba'i bu mo'i bu	VyY-ṭ 10b7
Ajitakeśakambala: Mi pham skra'i la ba can	VyY-ṭ 69a5
Anāthapiṇḍada: mGon med zas sbyin	116a5; 131a7
(gṛhāpati: khyim bdag = Saṅghabhedavastu [GNOLI] I 167,1);	VyY-ṭ 147b2
Aniruddha: Ma 'gags pa	
āyuṣmant: tshe daṅ ldan pa	116a2
(from Mahāparinirvāṇasūtra) ārya: 'phags pa	129b7
sthavira: gnas brtan	VyY-ṭ 75a7
Aśvajit, āyuṣmant: rTa thul, tshe daṅ ldan pa	84a4
Ācārya: Slob dpon	VyY-ṭ 131a4, 7; 135b5, 7; 136b2, 3, 8; 138a2; 146a8

Vinaya-saṃgīti: 'Dul ba yaṅ dag par bsdus pa 124b6
Vipulapārśva-parvata: Ri ṅos yaṅs 115a7
Vaibhāṣika: Bye brag tu smra ba (dag) VyY-ṭ 131a8; 146a1
Śakra, Devānām-indra: brGya byin, lha rnams kyi dbaṅ po 114b4; 115a3
(from Uttara-sū)
Śākya: Śā kya 115b2
Śākyamuni: Śā kya thub pa 129b6; 130a3; 132b8; VyY-ṭ 163a8
Śāriputra: Śā ri'i bu VyY-sū 29b8; VyY 84b4; VyY-ṭ 112b3; 113a1; 162b4
āyuṣmant: tshe daṅ ldan pa - 43b6; 100b4; VyY-ṭ 11a2
ārya: 'phags pa - 84a3; 134a3 (from Arthavistara-sū); 134b6 (id.); 140a8 (id.); 143b3; VyY-ṭ 100a8; 166a7
bhikṣu: dge sloṅ VyY-ṭ 162a7
Śāradvatīputra: Śa ra dvā ti'i bu VyY-ṭ 100a8
Śrāvakayāna: Ñan thos kyi theg pa 114b2; 116b1; 120b6, 8; 125b4; 127b1; 129b5, 6; 130a7
Śrāvastī: mÑan yod 43b4; VyY-ṭ 123a5
Śroṇa: Gro bźin skyes VyY-sū 21b3, 4; 29b1, 2; VyY 59a6; VyY-ṭ 45b2, 3; 109a6, 7
ārya- : 'phags pa - 89a7
brāhmaṇa: bram ze VyY-sū 30b4; VyY-ṭ 117b1
see also Śroṇa-sūtra
Śvetaketu, devaputra: Tog dkar po, lha'i bu (Śākyamuni as bodhisattva in Tuṣita) VyY-ṭ 161a1
Saṃgīti: Yaṅ dag par bsdus pa 116b3, 4; 124b7
-kāra: - sdud par byed pa 76a8; 115a4; 124b5; VyY-ṭ 84b8
-pa'i gźi po 116b2; 124b6; VyY-ṭ 147b8
see Vinaya-
Saṃjayī Vairaḍīputra: sMra 'dod kyi bu mo'i bu yaṅ dag rgyal ba can VyY-ṭ 69a4
(Ārya-)Sammatīya-nikāya: 'Phags pa kun gyis bkur ba'i sde pa 124a7
Sarvārthasiddha, bodhisattva
Don thams cad grub pa, byaṅ chub sems dpa' VyY-ṭ 161a1
Sunetra, Śāstṛ: sPyan legs, ston pa po 99a4; VyY-ṭ 126b1, 3
See also Sunetra-jātaka.
Sthapati: Phya mkhan VyY-ṭ 11b3

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Ka tya'i nu mo smyug ma can 74a3 (Cf. Mvy 3798 smyug ma mkhan = veṇukāra)
sGra sgrogs 115b7
sTen {rten} lṅa (dge sloṅ ... rnams) 115b8; VyY-ṭ 147b1, 2 (= Pañcabhadravargīya)
dMag ldan VyY-sū 23b6; VyY 36b1; 70b3; VyY-ṭ 69a5, 8; 69b1; 85b4
sMra mkhas, khyim bdag VyY-ṭ 123b1, 4
'Dzambu'i grib ma can
= Pali Jambukhādaka VyY-sū 29b8; VyY-ṭ 112b3; 113a2, 6 (= SN IV 252-53)
'Od sel: name of monk 115a5; see - gyi mdo
Ol ma se can (?) 115b7
Zas gtsaṅ ma'i sras 129b6; VyY-ṭ 17b4 (Śākya-); 161a1 (cf. Mvy 24)
Sa ga, tshe daṅ ldan pa VyY-sū 25b5; VyY 76b8; VyY-ṭ 15b8 foll. (= MN I 301)

Appendix 6. Mahāyāna sources and references

Appendix 6.1. Literary references

Aṣṭasāhasrikā Prajñāpāramitā: Śes rab kyi pha rol tu phyin pa brgyad stoṅ pa
122a8 (= Vaidya, p. 165,14-20)
Upāyakauśalya-sū: Thabs la mkhas pa'i mdo sde
131b6, 7; 132a5; VyY-ṭ 162b5
Gāthā: Tshigs su bcad pa
128b5 (from Bhavasaṃkrānti, P 892, Vol. 35, mdo, tshu 186b2
Tathāgataguhyaka: De bźin gśegs pa'i gsaṅ ba
138a1 (= cit. in Mahāyānasūtrālaṃkāra, ed. S. Bagchi, Darbhanga, 1970, pp. 78,5 foll.)
Tathāgatotpatti-nirdeśa-sū: De bźin gśegs pa skye ba bstan pa'i mdo
VyY-ṭ 163b2; 173b6
*Mahāyānasūtrānta-saṃgraha: Theg pa chen po'i mdo sde bsdus pa
134a6
Prajñāpāramitā: Śes rab kyi pha rol tu phyin pa
116b7; (de ñid las) 116b8 (= Dutt 21.11-19); 117a4 (= ibid. 23.3-5); 117a5 (= ib. 25.4-9); 117a7 (= ib. 29.14-18); 117b1 (= ib. 30.3-5); 117b2 (= ib. 32.4-15)
VyY-ṭ 133b6
[Bhavasaṃkrānti-sū: see Gāthā]
Mahāprasādaprabhāvanā-mahāyāna-sū:
Dad pa chen po skye ba, theg pa chen po'i mdo (P812)
119a7
Lokottaraparivarta: 'Jig rten las 'das pa'i le'u
131b7; VyY-ṭ 162b5
(Ārya-)Vimalakīrtinirdeśa: ('Phags pa) Dri ma med par grags pas bstan pa
119a2 (LAMOTTE, p. 106, vs 4)
Śatasāhasrikā [Prajñāpāramitā]: sToṅ phrag brgya pa
97b6
Saṃdhinirmocana-sū: dGoṅs pa ṅes par 'grel ba'i mdo
123b2 (LAMOTTE p. 67); 123b4 (= LAMOTTE p. 80); 129a7 (= LAMOTTE p. 35)
*Samantāloka-sū: Kun tu snaṅ ba'i mdo sde
119a4
Sarvapuṇyasamuccaya[-sū]: bSod nams thams cad bsags pa'i mdo
123a1
Sūtrālaṃkāra: mDo sde'i rgyan
155b3

Appendix 6.2. Proper names

Brahma: Tshaṅs pa
118b2, 5
Mahāyāna: Theg pa chen po
97a8 (= Vaipulya); 97b5 (id.); 97b6 (def.); 98a3; 103b3; 104a3, 4; 113a8; 113b1, 2; 114a8; 116b5; 118b6, 8; 119a8;120a7; 122a6, 7; 122b5; 123a6, 7;123b1; 124a5, 6; 125a2, 3; 126b3; 128a8; 128b5 (vs); 129b4; 130a8; 132b7, 8; 133a3;
VyY-ṭ 152b8; 153b8; 156a4; 163b7

Māra: bDud
122a8; 122b4, 5, 6, 7
Ratnākāra, bodhisattva: dKon mchog 'byuṅ gnas, byaṅ chub sems dpa'
119a3 (from Vimalakīrtinirdeśa)
Śāntamati: Źi ba'i blo gros:
138a1 (from Tathāgataguhyaka)
Subhūti: Rab 'byor
103b5; 122a8 (from Aṣṭasāhasrikā); VyY-ṭ 133b7; 134a5

Appendix 7. Sources of the verses of the Gāthāsaṃgraha[124]

1) *Avadānaśataka* (BST 19) 251; *Kośabhāṣya* 4:112 (Pradhan 267). Cf. Daśabala-śrīmitra (*Saṃskṛtāsaṃskṛtaviniścaya*, P5865, Vol. 146) , *ṅo mtshar bstan bcos, ño*, 37b8; Bu ston (OBERMILLER) I 103.
2) *Udānavarga* 15:9-11; *Sūkarikāvadāna* P1014, Vol. 40, *mdo u*, 302a8-b2.
3) *Udānavarga* 28:40.
4) *Saṃyuttanikāya* I 133, *Therīgāthā* 200, 201; *Mahāvastu* I (BST 14) 23-24.
5) *Divyāvadāna* (BST 20) 103; *Kośabhāṣya* 7:34 (PRADHAN 416) 1099; Daśabala-śrīmitra, ṅo mtshar bstan bcos ño, 268a4; Śamathadeva, *Abhidharmakośa-upāyikāṭīkā*, P5595, Vol. 118, mṅon pa'i bstan bcos, thu, 103a3.
6) Cf. *Saṃyuttanikāya* I 5, *Araññasutta*.
7) *Udānavarga* 32:8.
8) *Udānavarga* 10:9.
9) *Udānavarga* 5:24.
10) *Udānavarga* 22:6; Śamathadeva, mṅon pa'i bstan bcos tu, 51b2; *Vyākhyāyukti*, sems tsam si, 36b3; Bu ston (OBERMILLER) I 9; *Bodhisattvapiṭaka*, Chap. XI (Ulrich PAGEL: *The Bodhisattvapiṭaka: Its Doctinres, Practices and their Position in Mahāyāna Literature*, Tring (UK) 1995 (Buddhica Britannica Series Continua V), pp. 341, 344.
11) *Udānavarga* 28:1; Śamathadeva, mṅon pa'i bstan bcos, tu, 242a6; *Ta chih tu lun* = Étienne LAMOTTE: *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*) II, [Louvain 1949] 1967, p. 1075.
12) *Divyāvadāna* (BST 20) 53. Cf. *Udānavarga* 30:5.
13) *Udānavarga* 20:16; *Madhyāntavibhāgaṭīkā* (ed. Susumu YAMAGUCHI, Nagoya, 1934, p. 150.13; ed. R.C. PANDEYA, Delhi 1971, p. 114; c, d in *Pratītya-samutpādādivibhaṅganirdeśa* (P5496, Vol. 104), mdo tshogs 'grel pa, chi, 30b8 (gāthā).
14) *Udānavarga* 30:11; a in Pratītyasamutpādādivibhaṅganirdeśa, mdo tshogs 'grel pa, chi, 26b2 (gāthā).
15) *Udānavarga* 28:2 (var. in d).
16) *Udānavarga* 33:2.
17) *Udānavarga* 10:1.
18) *Udānavarga* 1:5; *Divyāvadāna* (BST 20) 561.8-9.

124. The enumeration follows the commentary, the *Gāthārthasaṃgraha-śāstra*, which treats some as groups. It is therefore different from the numbering in ROCKHILL & SCHIEFNER. For further occurrences of the verses consult the appropriate verse in BERNHARD's *Udānavarga*.

19) *Udānavarga* 1:3.
20) *Udānavarga* 1:22.
21) Not traced.

Appendix 8: Sigla and references for the Vyākhyāyukti texts

(1) *Vyākhyāyukti = rNam par bśad pa'i rigs pa*, by Vasubandhu, translated from Sanskrit into Tibetan by Viśuddhasiṃha, Sarvajñadeva, and Devendrarakṣita:
P: Peking Tanjur 5562, *sems tsam si*, 31b8-156a5 (Repr. Vol. 113, 244.5.8-294.4.5)
D: Derge Tanjur 4061, *sems tsam śi* 29a2-134b2
G: Golden (Ganden) Tanjur, *sems tsam si* (Repr. Vol. 66, A22-99)

(2) *Vyākhyāyuktisūtrakhaṇḍaśata = rNam par bśad pa'i rigs pa'i mdo sde'i dum bu brgya*, by Vasubandhu (dByig gñen), translated from Sanskrit into Tibetan by Viśuddhasiṃha, Sarvajñadeva, Devendrarakṣita, and Mañjuśrīvarman:
P: Peking Tanjur 5561, *sems tsam si*, 19a2-31b7 (Repr. Vol. 113, 239.5.2-244.5.7)
D: Derge Tanjur 4060, *sems tsam śi*, 17b1-29a2
G: Golden (Ganden) Tanjur, sems *tsam si* (Repr. Vol. 66, A12-21)
N: Narthang Tanjur, *mdo si*, 18a1-29a1

(3) *Vyākhyāyuktiṭīkā = rNam par bśad pa'i rigs pa'i bśad pa, by Guṇamati (Yon tan blo gros),* translated from Sanskrit into Tibetan by Viśuddhasiṃha, Śākyasiṃha, and Devendrarakṣita:
P: Peking Tanjur 5570, sems tsam i, 1a1-194a6 (Repr. Vol. 114, 95.1.1-173.5.6)
D: Derge Tanjur 4069, sems tsam si, 139b1-301a7
G: Golden (Ganden) Tanjur, sems tsam i (Repr. Vol. 66, C1-120)

Colophon

Although the product of over twenty years of devotion to the Vyākhyāyukti *literature, the present article is a compilation of information culled at various times for various reasons, rather than a thorough and comprehensive study. Thus I feel more like one who has periodically plundered an ancient, overgrown stūpa of a part of its treasures than a careful archæologist who has systematically laid bare it structure in full detail. I aver without reluctance that the* Vyākhyāyukti *is Vasubandhu's most brilliant work, far surpassing the already brilliant* Abhidharmakośa, *and that for historical, philological, and philosophical purposes it is the most important single and compact*[125] *Indian* śāstra *in Tibetan translation awaiting study and translation. It is with this somewhat missionary zeal that I put forward this paper, incomplete and imperfect as it is, in the hope that it will generate interest in the important but hitherto ignored work, and serve as a guide to at least some of its treasures.*

125. I have used these two adjectives to exclude that other mine of treasures, the vast *Yogācārabhūmi* literature associated with Asaṅga, which equally deserves a full study and translation.